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ON THE HORIZON OF THE CHRISTIAN CHURCH

FACING NEW PROBLEMS OF CITY CHURCH

Leaders in nearly all denominations who are concerned to make the city church more effective in meeting the sweeping changes taking place in the modern city will come together for three days, February 17-19, at the Statler Hotel, Detroit. The agenda will cover three main topics: first, the work of the local church itself; second, the work of the denominational city society; third, the work of the city council or federation of churches. The conditions which the program committee has analyzed as requiring the most intensive study are: The transiency and anonymity of the city population, the suburban trend, the rooming and apartment house situation, changing immigration, the incoming of Negroes and the industrial developments. How the resulting problems are being met by the downtown church, the "old family church," the "new family church," the suburban church and the downtown church will be examined, together with a discussion of wise procedures for the future. Further information may be obtained from the Home Missions Council, 105 East 22nd Street, New York.

CHURCHES TO STUDY PEACE POLICIES TOGETHER

For the third time, representatives appointed by about forty denominational committees on peace, or allied organizations dealing with international affairs, will come together in a "study conference" for a thorough consideration of what their policies and programs should be. They are to meet in Evanston, Ill., at the First Methodist Episcopal Church, February 25-27, in what will be known as the "Third National Study Conference on the Churches and World Peace." Bishop

G. Ashton Oldham of the Protestant Episcopal Church will give the opening address. At a dinner meeting dealing with the education of youth for peace, President G. Bromley Oxnam of Depauw University will be the speaker. The rest of the three days will be spent chiefly in round-table groups studying concrete questions on which church leaders feel they need guidance at this time. Special consideration will be given to the bearing of the Pact of Paris upon present and future peace programs.

IN SUPPORT OF FAMOUS FRENCH SEMINARY

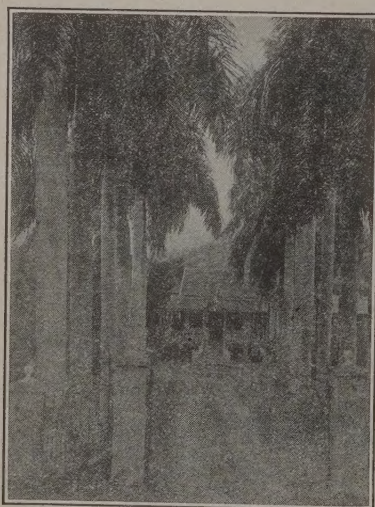
After nearly fifty years in Paris added to many decades of earlier years at old Strasbourg, where it was organized during the Reformation period, the Paris Theological Seminary is responding to increased demands for theological training of students from Czechoslovakia, Roumania, Poland, the Balkan States, Japan and the United States. Graduates of this Seminary have served in every section of France and many graduates have done post-graduate work in the American seminaries. Since the world war, the financial affairs of the Seminary have suffered much from the depreciation of currency, the increased cost of living and the decreased ability of the French people to give for its support. These difficulties have so weighed upon them that members of the faculty have had to accept regular pastorates to augment their always meager salaries. Dean Allier has appealed to some of the alumni in America to help and a committee has been formed to secure an additional endowment of \$40,000 to meet this emergency. Pledges and conditional gifts to date total some \$16,000, leaving a balance to be raised by March 31 of \$24,000. The committee's headquarters is at Suite 1801, 475 Fifth Avenue, New York. Since the world war the people of America have helped to rehabilitate many churches in France, churches that had suffered from the ravages of war and were in dire need of such help. But here is a very important source of leadership for these churches and help toward this proposed increase in endowment will be greatly appreciated. The Treasurer of the Committee is William M. Kingsley, President of the United States Trust Company, New York.

INTERPRETER OF CHURCH AND LABOR HERE

Many groups of church people in the United States are now having the opportunity of hearing an interpretation of the International Labor Organization from a European churchman who is an influential member of its staff, M. Georges Thelin, of Geneva. An itinerary arranged for him by the Federal Council of Churches is taking him during February through important cities of the South, the Middle West, New England and Canada. He is deeply interested, on the one hand, in bringing about in the churches a fuller appreciation of the work of the International Labor Organization, and, on the other hand, in developing in circles working for the welfare of labor a larger conviction of the role which moral and spiritual influences must play in any great advance.

MISSIONARY HEADS CANADIAN UNIVERSITY

Victoria University, one of the units of the University of Toronto, Canada, has called to the position of Chancellor of the University Dr. E. W. Wallace, who has been for many years a missionary in China, but on account of family responsibilities, had to return to this country at the end of 1929. He has been the Associate General Secretary of the China Christian Education Association and for the last two years has been devoting himself especially to a closer correlation of the Christian colleges and universities in China.



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WALTER C. WOODWARD, Editor

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EDITORIAL

A Morning Greeting from an Unknown Comrade

ON WALKING to the office this morning we met a stranger on the street. As we glanced at him in passing he smiled and spoke. "Good morning, Comrade, good morning," were the words we thought we caught. It was a little unusual, to be sure—a little unconventional, perhaps. But there could be no mistaking the spirit of the greeting and it left a little glow in us as we pursued our way to work.

Comrade! If he had said "brother" it would have sounded familiar and unctuous and we would have resented it. But "comrade" suggests a rugged fellowship of the road, a robustness of common purpose. Two men, utter strangers, pass each other on the street. Neither knows aught of the circumstances of the other, but each knows something of life and the problems which it offers to all. Each credits the other with a sincere purpose to carry on bravely and to reach a worthy goal. There is a sense of comradeship in the fraternity of struggle and achievement, as each assumes the brave intent of the other. Why cannot there be a freer realization, a more spontaneous recognition of this essential comradeship along the road we all must travel? How much better the finer impulses, the higher purposes of people and of nations would be stimulated and conserved in such an atmosphere of mutual understanding and appreciation! There is enough of isolation and loneliness at best. There are personal areas of search and conflict in which one must work out his own issues of life, with little direction from others. Wherever the opportunity offers, therefore, a friendly greeting of good cheer is timely and heartening.

And how timely such a greeting in the morning hours when one is facing the tasks of the day! "Good morning, Comrade! I don't know who you are, where you work or what your job may be. But, like me, you are walking briskly as with a purpose, and I bid you God-speed on your day's work. Every bit of constructive labor, well done, adds to the store of human welfare, and may you and I, comrades in a common task, acquit ourselves well this day. So again, Good morning, Comrade!"

Have we read too much into our unknown comrade's greeting? We don't think so. Doubtless he didn't think his words out as we have interpreted them, but this is the impression they left upon the one greeted—and that's what counts.

When Does Impatience Become a Virtue?

AT THE very time that the Naval Conference is meeting at London, Burton L. French, Chairman of the Naval Appropriations Committee of the House, is giving out some very pertinent information concerning naval expenditures. In pleasing contrast to some others who are officially related to our program of "national defense," he speaks unreservedly in support of drastic reductions in naval armaments, maintaining strongly that a cut of fifty percent in expenditures could be easily effected by agreement at London.

Of the need of such reduction he leaves no doubt. He points out that last year the organized military forces of the nations of the world, including the reserves, aggregated nearly 30,000,000 men, while the naval budgets of the five Powers participating in the Washington Conference were close to \$1,000,000,000. More than one-third of this amount was expended by the United States alone. Mr. French says that for six years following the Washington Conference he has reported supply bills to the House carrying a grand total of more than \$1,800,000,000 for the support of our navy.

Speaking like a statesman of the new order, Mr. French declares that in view of the Kellogg-Briand Pact outlawing war, ratified by practically all the nations of the world, including all major Powers, the London Conference ought to abolish capital ships and fix the maximum tonnage of all categories at conservative figures. "When national security has been provided," he says, "and a reasonable contribution made to insure orderly government throughout the world against sporadic acts of lawless elements, then there can be no defense for the expenditure of a single dollar or the utilization of a single life upon a naval program."

In greater detail, he holds from two main points of view that the capital ship should be the first and focal point of reduction at London. Here is where the most substantial economies may be realized. It costs from forty to fifty million dollars to build a battleship and between two and three million dollars a year to maintain and operate it. In the second place, battleships serve no purpose but to fight other battleships of the same general class. Therefore, in checking off each other's capital ships, nations are gaining everything in economy and losing nothing in security. It is just a matter of mutual cancellation.

Moreover, in the presence of the airplane and submarine, battleships are practically helpless anyway. Naval critics themselves say that in event of a major war, battleships would be anchored in safest harbors, there to await the eventualities of the contest. In short, the battleship hulk has become the helpless dinosaur of the modern system of defense.

As a matter of fact, the matter is so plain and simple that it had been generally taken for granted that the case of the capital ship would fall of its own weight at London, and that the Conference could proceed with the reduction of more vital naval units. Very disquieting, therefore, is the word that comes from London saying that under no circumstances will the American delegation accept the principle of the abolition of the battleship, holding that it is the core of the American fleet and the backbone of naval defense. A representative of the *New York Times* cabled to his paper: "Even if the British, French and Italians unite in a demand for the adoption of the principle of wiping out floating fortresses, America will oppose that move."

To the lay mind, such a course is inexplicable. In

his Armistice Day address, President Hoover said: "Proper defense requires military strength relative to that of other nations. We will reduce our naval strength in proportion to any other. Having said that, it only remains for the others to say how low they will go. It cannot be too low for us." How can our announced policy at London be made to square with these plain, unequivocal words?

Entirely apart from categories and above the bewildering technique of naval defense, is the great moral issue buttressed by the Peace Pact outlawing war. When we read of the interminable "conversations" having to do with the issue of global versus categorical tonnage, etc., etc., we long for a present-day Lincoln to appear upon the scene and brush away the technical subtleties, putting forward the paramount issue in all its simplicity and splendor. Yes, frankly, we become impatient. There comes a time, however, when impatience becomes a virtue. We doubt not that a general expression of impatience from home might help the American delegation to see the major issue. Meanwhile, we are watchfully waiting and are still hopeful.

"The Mirage Shall Become a Pool"

BY WILBUR W. KAMP

UNDOUBTEDLY, the 35th chapter of Isaiah has as its background that period of Israel's history that followed the destruction of Jerusalem. The people had been disillusioned, and with this awakening to the facts, they were plunged into despair. The Jews for centuries had dreamed of becoming a great people. God had promised to make of them a great nation. All nations would call them blessed. Hence, when Israel saw the greatness of other nations, she desired to emulate them. When she saw their prosperity and wealth, she coveted it for herself. When she saw the extent of others' territory, she desired a kingdom, too.

So, the Jews built of Jerusalem a great city. They trusted in her walls and battlements. No one could take their city or their country. Were they not prepared to resist an enemy? Had God not promised them the land? Did he not dwell within their city? Were they not regular and obedient in their sacrifices? Had not God promised to make them a great Nation? Therefore, they said, Jerusalem cannot fall. It was a good case, so far as they understood.

But, Jerusalem did fall, and punishment of the most severe type was meted out to them. Their temple, the dwelling place of God, was destroyed. Their holy city was laid in ruins. Many of them had been sent away, far from the land of God's promise, and made subject to a foreign dynasty and to foreign gods. What disappointment! What a shattering of dreams!

What could the Prophet of God say at such an hour? How could he account for this calamity, and for the extent of God's displeasure? What was his message to this discouraged people? It was this—"The mirage shall become a pool." These illusory promises of God shall yet be a reality. This was his message: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come and save you. Then shall the lame man leap as the deer, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the mirage shall become a pool, and thirsty ground springs of water."

Yes, that was his message—"The mirage shall become a pool." These men of the desert knew what the Prophet meant by this expression, for he was speaking a language they understood. No doubt many of his hearers had experienced the mirage in the desert of Arabia. Perhaps many of them had been travelers when the water supply had given out. Over the parched sand they had staggered, losing all sense of direction, knowing only that they must go on and on, in the slight hope that they might find a pool. It is in this extreme physical suffering that the mirage appears. It is a vision of a spring and a pool of water. About it is the green vegetation of growing plants. But, as the traveler approaches, the pool disappears and the shade of vegetation dissipates. The traveler is mocked by the hot and shimmering glare of the sands. But one time, as the traveler staggers toward the mirage, he stumbles exhausted at the edge of a real pool, in some oasis, and drinks of its cool and refreshing waters. Having had that experience, he realizes what the Prophet means when he says, "The mirage shall become a pool."

This experience of the traveler in the desert is a picture of life. Neither the bitterness of the mirage, nor the satisfactions of the pool, are experience peculiar to Israel, or even peculiar to the desert. The mirage some may experience in the desert, others experience in life. Humanity is mocked by mirages, more enticing and inviting than that of the oasis of the desert. They are the mirages which men experience in the realm of ideals. And the message of our text is this: Our ideals shall not forever be postponed or give place to some horrid contradiction. Our ideals shall become real—a pool of life-giving waters.

What are some of the mirages that mock mankind—the mirages that elude us as we approach them?

I. THE MIRAGE OF HAPPINESS

In the first place, there is the mirage of happiness. We all see this mirage in some form or other, because we cannot abandon the idea that it can be obtained. Happiness haunts us by its very nearness. Sometimes this mirage takes the form of

some enticing pleasure. We see the inviting environment, and the happy-go-lucky spirits of this pleasure and that one. We taste of their "good times." Then we want to search the world over for new thrills and new experiences. But, where is happiness? It is only a mirage, and instead of the pool we find only the desert of blasted hopes and sometimes of blasted ideals.

At other times this mirage of happiness takes the form of an exaggerated picture of the importance of *things*. "Oh, if I only had money I could be happy," is the surmise of many individuals. And, like the man Jesus tells about, we hoard and accumulate, denying ourselves and our families the essentials of life and turning a deaf ear to all cries for aid. But, do we really find happiness? No, happiness does not come as men try directly to be happy. Follow the pleasures of this world in the direct pursuit of happiness, and you find only a mirage, a shadow of the reality. Strive for the treasure of this earth, and you find only the phantom of happiness. The mirage of happiness becomes a pool only when we forget our own happiness, and begin to seek to make others happy. When we give our lives to the service of God and our fellow men, then, and then only, does the mirage of happiness become a pool.

II. THE MIRAGE OF RIGHTEOUSNESS

In the second place, modern man is haunted by the mirage of righteousness. God is righteous and holy. He possesses moral excellence. Man desires to approximate this righteousness and holiness of God. God has put in man a feeling of "ought" and even though he makes his bed in hell, he cannot escape it.

But, for many of us, this righteousness, this moral excellence, is only a mirage that fades away and mocks us as we try to approach it. We try to be "good," as the moralist says, but instead of the pool we experience a mirage and endure again the bitterness and disappointment of sin. The "Well of Salvation," from which, as the Psalmist says, we shall draw water with joy, eludes and escapes us.

When that happens, I wonder if we are not taking the wrong road to righteousness. The experience of the race has been that simply to know the good and the evil is not necessarily to choose the good. Oftentimes men love evil rather than the good. At other times we discover what the Apostle Paul discovered when he said, "For the good which I would, I do not: but the evil which I would not, that I practice." People who say, "Go to now, I'm going to be good," find that they are not good, and that evil is present with them. The pool is only a mirage.

On the other hand, the experience of all the saints has been that when we love Christ, the evil weakens in us, and the good is lifted up. That was the experience of the Apostle Paul, and it has been the testimony of all since who have tried it. And so we say that the mirage of righteousness shall become a pool of life-giving water when we love Christ.

III. THE MIRAGE OF PERMANENT PEACE

Another mirage that has beckoned man for centuries is the ideal of permanent peace. In another place the Prophet expresses this hope in these words: "And they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." Ever since men have lived together, they have pursued this mirage of peace, but instead of the pool they have found only the barren waste of war. Today, the nations are pursuing this mirage at the London Peace Conference. Will the world find the pool, or will it be mocked again by the mirage?

Why is it that the world has followed this mirage for so many centuries, and yet has failed to find the pool of peace? When Jesus lived, the Roman Empire was following this mirage. Its theory was that when you have one strong, unified government, you will have peace, because then no one

will dare to go to war or disturb the peace. It is the old story that the exercise of force, the use of the mailed fist, is the way to the pool. To some of us it seems clear that if history has taught us anything, it is the utter futility of using force to preserve international peace. That method has been tried for thousands and thousands of years, but the pool of permanent peace has not been realized.

In recent years the world, with a mixture of sincerity and hypocrisy, has embarked upon a new method. The nations have declared war to be a crime. They have promised not to use it as an instrument of national policy. To be consistent with this declaration, and to pursue further this mirage of peace, the five leading nations are meeting to disarm, in part. Will they be successful? Will they even begin to take the road that will lead to the pool? No one knows. It will all depend upon one thing, namely this, upon how far the nations are willing to abandon the way of force, and embark upon a path of trust and justice and love.

We ought always to face the fact that the mirage of peace will remain a mirage until men and women and their national representatives are ready and willing to follow the Prince of Peace. His way to peace is the way of love—it is the way of long suffering rather than of killing—it is the method of overcoming evil with good; not overcoming with brute force. His way is to pray for one's enemies and to do good to those who would spitefully use you. When men and women live in the spirit of God, which is the spirit of righteousness and justice and love, and come to trust these spiritual forces, *then* nations will beat their swords into plowshares—then the mirage of peace shall become a pool of reality.

We ought to recognize, in conclusion, that in the case of happiness and righteousness and peace, and in all other ideals for which we strive, *it is the world that offers the mirage—it is God, through Jesus Christ, who offers the pool.* The ideals that hover before our eyes only to retreat and fade away, shall one day not retreat and not fade away, if—if we follow God as revealed in Jesus Christ. Walk the high road of the "Loving Christ" through the desert of life, and some day the mirage of happiness and righteousness and peace shall become a pool.

Poughkeepsie, New York.

Think of the Grip He Has

HOWEVER sorely puzzled our day and generation may find itself over the Catholic Christology taken as a whole, yet I believe that it is making such a rediscovery of *the spirit of the man Jesus* as has hardly been made in all the Christian ages. It seems to me that with every year that passes the hold of the spirit of Christ upon our current ideals is becoming more securely established. Think of the grip that the Man of Nazareth is at last beginning to have on our thinking concerning international relations! Think again how at last our consciences are beginning to awaken to the social implications of his teaching, so that we are coming to suspect that he really meant what he said about giving meat to the hungry and drink to the thirsty and healing our sick and ministering to those who are in our prisons! Thus we have begun to make rediscovery of the power which he believed to be in love; but think also of how we have begun to wonder whether he was not right about the power that lies in *faith*! Think of the new weight of meaning that modern psychology has found in sayings like "All things are possible to him that believeth," and "Thy faith hath made thee whole!"—JOHN BAILLIE, in "The Place of Jesus Christ in Modern Christianity."

Three thousand German Mennonites, refugee peasants from Russia who have been living in camps in Germany since their departure from the Soviet realm, began to embark for Canada and Brazil in January.—*Vossische Zeitung* of Berlin.

From Our London Correspondent

Letters of Observation and Comment

THE situation with reference to political parties in England is a most intensely interesting one. There are the three great parties: Conservative or Tory (sometimes referred to as the Union or coalition party), the Liberal and the Labor. Stanley Baldwin, Lloyd George and Ramsay MacDonald are leaders, respectively, of these parties. The present Government is in control of the Labor Party, which party, however, does not have a majority in Parliament and must depend upon the support of one of the other parties—at present it is the Liberal Party which assists the government to maintain a majority. Thus it is the Conservative Party that is called the "opposition." These are facts of fairly general knowledge and are mentioned here as preliminary to what follows.

Strictly speaking, however, the parties at the present time are not really opponents; they are rather competitors. There has in recent years been an enormous change as to political issues. There is just one great question today in England (that is as refers to domestic affairs) and that is the question of balancing the budget. This, of course, involves the two questions of income and expenditure. On the income side it is a matter of taxation and on the expenditure side it is a matter of caring for the unemployed, paying the dole, old age pensions, widows' pensions and other forms of insurance. The three political parties really become competitors, each endeavoring to out-bid the other for the vote of the people. There is no marked difference of policy as to how the situation is to be met. All recognize that increase of taxation, larger funds to spend for the unemployed, etc., are only palliating. Each party further recognizes that the only real solution is a restoration of England's former industrial and commercial prestige. The only difference between the parties during the last election was in the extravagance of their promises. The Labor Party made the most extravagant promises and was successful. The Conservative Party, having no expectation of defeat, made no very attractive promises and was defeated.

A brief review of the past reveals the fact that this situation has not always, indeed not until recently, prevailed. Back in the days when Lord Beaconsfield (Disraeli) and Mr. Gladstone were leaders of their parties there was a genuine difference between the two parties: first, upon the question of the extension of the franchise to the counties; second upon the question of home rule; then, third, followed the differences concerning tariff

and free trade. During this entire period the party out of power was a genuine "opposition." As stated above, however, at present this cannot be said. The Conservative Party is a competitor of the "government," but not genuinely an opponent.

STILL A STORMY PETREL

The Liberal Party seems to be in a rather weakened condition. Lloyd George continues to be the leader, but officially he is only the leader of the party in Parliament. The man who most vigorously and openly opposes Lloyd George is Lord Grey, who occupies the important position of president of the Liberal Council. Recently Lord Grey made a speech in which he criticised the leadership of Lloyd George in scathing language. This division seems to give promise of serious consequences to the Liberal Party.

The bone of contention in the Liberal Party is in reality, the "Lloyd George Fund." This is a very large sum of money contributed to the Liberal Party treasury by very wealthy men some years back when Lloyd George, as "the man who won the war," was the idol of the hour. The possession of this fund seems to remove the necessity for contributions to the support of the party's activities today. All that is necessary is to draw upon the "Lloyd George Fund." It seems that this at least places in the hands of the immediate supporters of Mr. Lloyd George undue power in dictating the policies of the party. Many members of the Liberal Party object to the use of this fund and several candidates refused in the last election to have their expenses paid from it.

Lloyd George has replied to Lord Grey; but he tempered his remarks with the harmony of the party, doubtless, in view. He said that "the amount of restraining grace that he had consumed in the last few days would equip a religious denomination with evangelistic fervor for a generation." He will doubtless carry the Liberal Party with him.

CLOSING THE COVENANT GAPS

At the meeting of the Council of the League of Nations held recently some very significant actions were taken. The most important of these was the decision to appoint a commission to study the revision of the Covenant of the League. Mr. Henderson, the British Foreign Secretary, was the instigator of this action. In this he was following up the announcement of Mr. MacDonald made at the last meeting of the League in which he stated that in his opinion the "gaps" in the

Covenant should be closed so as to make it more completely coincide with the Pact of Paris. One of these gaps occurs in Article 12 which says members of the League agree "in no case to resort to war until three months after the award by the arbitrators or the report by the Council." The other gap is found in Article 15 which provides that members in case the Council fails to reach a unanimous report, may "take such action as they shall consider necessary for the maintenance of right and justice."

The Kellogg Pact goes much further than does the Covenant of the League, renouncing war as "an instrument of national policy." It is the theory of the Labor Government that the signatories to the Covenant should be ready to bring this instrument along side the Paris Pact. This position is quite in contrast to that of the Conservative Government one year ago when Sir Austin Chamberlain, then Foreign Secretary, in a speech at Geneva said that these "gaps" were desirable as they "let in a little ventilation." Sometimes the windows, notably those in a ship at sea in a storm, are likely to let in something else besides fresh air.

It is yet to be determined whether or not the nations are ready to advance a little upon what was thought to be wise when the Covenant was written. The men who wrote the Covenant evidently felt that war could not be altogether immediately abolished and in the above mentioned "gaps" removed the strain that would most probably have followed had a more complete method or definite wording been used. The commission just appointed will take steps to determine whether or not an advance upon the wording can now be taken. It would, however, seem that if the Kellogg Pact is anything more than a "graceful gesture," the nations should now be ready to close these gaps so that the rights of private war may at last be abolished.

WHAT ARMAMENTS ARE REALLY FOR

It is frequently the incidental remarks that reveal great issues. In a recent statement emanating from Italy and dealing with Italian-French naval parity, a little expression occurs that illustrates this point: "A naval superiority would give France the means of keeping Italy down politically even without striking a blow." This reveals the fact that navies and armies are at bottom for other purposes than for protection—the one and only purpose that would be acknowledged by any government today. They are for purposes of intimidation. They are for "bullying," "swaggering" and for "sword clashing" purposes. In reality they are for the same purpose that hideously painting the face and body is to the savage. In the contest, are the deliberations about to begin here in London more

political than technical? It would, on the basis of this remark, seem so.

BANQUO'S GHOST AGAIN

There are many evidences which indicate that there is about to begin in England a vigorous movement in favor of protective tariff, or "safeguarding" as it is commonly called. Lord Beaverbrook, who owns several newspapers, is the leader of this movement. He will, of course, devote his papers to this campaign. A little over thirty years ago Mr. Joseph Chamberlain served as the prime mover in a similar campaign. Lord Beaverbrook and his colleagues, notably Lord Melchett, are advocating what they call "self-sufficient Empire." Their idea is to establish in all the dominions and dependencies of the British Empire trade preferences for British goods. This only means, however, that very high tariffs will be placed against the importations from other countries and comparatively low duties against English-made goods. There is not the remotest chance to persuade the Dominion, Australia or Canada for instance, to admit, duty free, importations from England.

In this connection it would be well for all governments to give a little thought just at this particular time to the matter of the international effect of tariffs. Without the slightest doubt, tariffs are irritating and disturbing to international relations. This is not the place to discuss the relative merits of free trade and tariff, whether tariff be for protection or for revenue only; but it is a time to suggest very definitely that governments can well afford to refrain from tariff legislation just now when the principal nations are meeting for the express purpose of bettering international relations, thus improving the assurance of safety upon which basis alone any reduction or limitation of the navies of the world may be realized. And it is particularly desirable that the United States shall refrain from tariff legislation that will make duties higher. Any activity in this area would most certainly be seized upon by the jingoists and urged as an evidence of the hypocrisy and insincerity of America. When "tariff truces" and "holidays" are very prominently in the thought of other countries, the United States can well afford to go slowly in tariff legislation.

While England is, always has been and will doubtless continue to be a free-trade country, there is one area where a tariff policy would be justified; namely, a duty on farm products. The English farmer is really in desperate straits. Little or no success has ever been achieved in cooperation. The English farmer seems to be less capable of cooperation than the American farmer and that is saying something. Notwithstanding the need to come to the rescue of the English farmer

with some tariff legislation, no politician is likely to do so. Any move in this direction would be interpreted as one to increase the price of food and it would be fatal to any party to advocate such. The degradation of the agricultural interests seems certain to continue and even increase until it gets very much worse, when it may be safe for some party to espouse the cause of the farmer.

TWO NOTABLE ANNIVERSARIES

January the sixteenth was the tenth anniversary of two notable events; viz., the League of Nations and Prohibition in the United States of America. Both these events were appropriately observed in America. The comment in the British press has been interesting. The absence of America from the official council table of the League is much regretted. The reference to this, though critical, are kindly so and understandingly spoken of. There is, however, much the same thought expressed recently by General Smuts that the League was an American baby left on Europe's door-step. The rest of the world, excluding Mexico, the U. S. S. R. and the United States are rather proud of the lusty, healthy ten year old into which the baby has grown.

The comment concerning prohibition in the States is almost entirely derogatory. Scarcely ever does one see mentioned a benefit arising from prohibition. The cost of attempted enforcement, largely a failure, the loss of life both from drinking poison liquor and from the shooting of bootleggers and officials, the loss of revenue to the government, the increase in drinking, especially among the youth, etc., are played up in glaring colors. The worst result of this unfair, dishonest practice is that it serves to ease the public conscience as to the awful results of the liquor business in England. The strangest thing about all this is that prohibition in America is referred to as an invasion of personal liberty. It seems almost unbelievable that the public could be induced to swallow that misrepresentation, that palpable fallacy in the face of the terrific social effect of drink.

AMERICAN ELIJAH IS COMFORTED

I had begun to feel a little as Elijah must have felt when he thought he alone was left faithful to Jehovah. I have just returned from a luncheon given in welcome to Dr. D. A. Poling, who is visiting in Europe. This luncheon was given by the International Prohibition Federation. Here I met about two hundred men and women, as fine a group as it would be possible to see and as devoted to the cause of prohibition as any you will find in America. In an address characteristic of the man, Dr. Poling gave a masterly statement of the successes of prohibition in the States. As I have often said, the failures and weaknesses

of enforcement are so continuously played up in the public press that it was most heartening to those gathered to hear the other side of the question so well handled.

As Elijah of old, I learned that there are "more than seven thousand who have not yet bowed the knee to Baal," that is, to discouragement as to the value of prohibition. There is in England a vigorous organization and much good work is being done.

FINDS ATMOSPHERE PROPITIOUS

Matters are beginning to hum down at St. James Palace. All the delegates from the various countries to be represented at the Five Power Conference are here in London. They form a most distinguished group. This is without question the most important international gathering since the Versailles Conference. If THE AMERICAN FRIEND were a daily and there were a private wire between No. 2 Bedford Place, London, W. C. 1, and 101 South Eighth Street, Richmond, Indiana, I would be happy to write my impressions of what happens. It is not probable that I shall have much to say as one will need to wait until the adjournment of the Conference before it will be wise to draw conclusions. At this moment I have a very distinct feeling that the atmosphere is propitious for great accomplishment in international understanding. If the jingoist and the militarist can be kept in his proper place much will be done.

GREAT BRITAIN'S CONTRIBUTION

Some of the most ordinary and best known facts concerning the British Empire are impressive and suggestive when properly viewed. England with her dominions forms a group of separate peoples that might well be called a League of Nations. During the past decade the granting of autonomy to these dominions has been moving forward. The great dominions are now equal partners in the "League" with the mother country. The Crown and not Parliament is the link that binds them together. King George V. is King in England, in Canada, in Australia, etc., and not King of England, etc.

The British Empire includes an area of more than one-fourth of the entire globe and possesses a population of more than one-fourth of the peoples of the earth. The largest portion of British peoples are in India. To this vast continent Great Britain has brought peace which terminated centuries of warfare and confusion.

The entire history of the British Empire is a lesson in the development of independence and self-government. Not that there have not been struggles of peoples against autocratic policies; but

the net result of British administration has been liberty and autonomy.

It would seem to be a pretty well founded process of thought to conclude that the goal of independence and autonomous dominion status would continue to be the objective of the British Empire for all subjects not yet enjoying such. The mission of Britain down through the centuries has been to teach democracy and develop capacity for self-government, and speaking in the large, no peoples have long been denied independence who have learned these lessons. One must conclude that Great Britain has been a good teacher and must further accord her the privilege of deciding when a pupil has mastered the subject of democracy and come to the capacity of self-government. A careful and thoughtful consideration of these matters will bring confidence and will incline one to leave to Great Britain unembarrassed by outside propaganda the problem of dealing with Egypt and India. Great Britain may not be a great methodical, logical, "cut and dried" teacher; but her success so far in developing capacity for self-government in subject peoples will warrant one in believing that her "try and fit," somewhat haphazard methods, sometimes characterized by such expressions as "muddle through," do get results—so far, the best results ever achieved in the history of mankind.

PRICE OF DEMOCRACY

What are the peoples of the earth willing to pay for democracy? Say what you will, this is a democratic age. More than half the peoples of the earth, and these the most highly civilized people, are committed to democracy. The great slogan of the World War, "Make the world safe for democracy," struck a responsive chord everywhere.

No one would claim that the samples of democracy on exhibition today are perfect. It is an open question whether the weaknesses do not outweigh the strength. There are many evidences that vast numbers of peoples seem to think that they do. Russia, Italy, Poland, and other countries seem inclined to discredit democracy and to prefer autocracy. Nevertheless, democracy becomes more attractive daily in many countries; particularly in English speaking countries. And history would seem to suggest that the principal mission of the governments of English speaking peoples is to teach democracy.

But what are the people of the earth willing to pay for democracy? This is in effect what is being asked at the Five Power Conference just assembling here in London. If international understanding increases, and a feeling of security grows, then disarmament may be hoped for; if the contrary, then a new era of competitive military expansion may be

Facing Facts and Figures

SOME years ago Charles M. Sheldon set people thinking seriously by writing the story, "Robert Hardy's Seven Days." Just seven days of allotted time and then the end. Robert Hardy sought earnestly to know just how those seven days should be spent, and the author of the story very fittingly crowded into those seven days the most noble purposes of life.

Instead of seven days, the American Friends Board of Missions fortunately has seven weeks before facing the end of this fiscal year which will be March 31st; nevertheless the day of "final reckoning" is near at hand and altogether too near to give a comfortable feeling.

The receipts from United Budget and other sources for the ten months period ending January 31st were more than \$27,000 short. Payments due the mission fields are in some cases two months over due.

The Executive Committee of the Board and the Office Staff are "Facing Facts and Figures." The time is short. If help comes it must come soon. "Shall we face the end unprepared?" The answer lies wholly with those who read this note of warning. An increased deficit will compel the Board at its annual meeting in May to make drastic reductions at a time when retrenchment will seriously handicap the "younger church."

C. O. W.

expected and if the latter follows, then war will ensue as certainly as night follows day; and if war comes, autocracy in the form of Fascism, dictatorships and Bolshevism will result just as they did following the great war. The dictator can come into power only by military force, and all these types of control mentioned above are dictatorships. It would seem that democracy, with all her faults and failings, would be thought by the Five Powers to be worth any price.

TRIBUTE TO PRESIDENT HOOVER

At a preliminary dinner tendered to the delegates to the Five Power Conference, by the Labor Government, at which Mr. MacDonald presided, reference was made to President Hoover in the following words: "The United States has been leading every peace movement of modern times. They gave us the Washington

Conference; their Secretary of State, a predecessor of Mr. Stimson, acting in conjunction with M. Briand, gave us the Pact of Paris, and the President's words, personality and ideas, *his religious origin*, his parentage, his habits, everything that goes to compose his being has gone to supply the impulse in thought, the impulse in political movement, the impulse in idealism which has brought us here and which will open the Conference tomorrow morning in the House of Lords."—DAVID M. EDWARDS.

If the idea of peace is to reign supreme among nations, we must not shut our eyes to the fact that there are in every country those who are secretly and disloyally working against peace. To the women I appeal. It is their duty to prevent this poison from penetrating into their countries.—ARISTIDE BRIAND.

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INVOKING THE VERDICT OF HISTORY

WHY has nobody thought to do this before? This is the question that came to us when reading our Friend, William I. Hull's, new book, "The War Method and the Peace Method," Fleming H. Revell Company, publishers. Peace advocates have generally argued the question from two or three main approaches. They have taken their position against war on high spiritual grounds, or, from a utilitarian standpoint, have held forth for more humane and efficient methods of adjusting international relationships.

But see what war has accomplished in the past, reply our practical-minded "realists" with their feet on the ground! Might and war are the divinely appointed agencies of progress, have declared our Treitschkes. And certainly you must admit that war gave us our independence in the first place, and freed the slaves and saved the Union in the second place, rejoin our patriot friends.

William I. Hull meets the war protagonists on their own ground and shows up their precious institution in all its folly and impotence. In a revealing and most stimulating book of 364 pages he gives us another "Outline of History," the scarlet thread of which is the relative contributions of war and peace to the progress and well-being of mankind and of nations. The major portion of the volume—311 pages to be exact—is devoted to discovering "The Verdict of History," the title of Part I. Beginning with Egypt, Mesopotamia and Persia, the author follows the course of history, empire by empire, people by people and nation by nation, clear down to the present time until, on the background of some 65 "exhibits," war is brought to the bar of judgment and found wanting on every count.

Having ourselves had some professional experience in this field, we are in a position to appreciate something of the prodigious task it has been to marshal the salient facts of history so succinctly and to bring out the evidence so unmistakably as Professor Hull has succeeded in doing. While admitting in his Preface that he holds a brief for the Peace Method, it is not a lawyer's but an historian's brief, in which the facts about the use of both methods are permitted to speak for themselves.

Naturally one is curious to know what our Quaker historian has to say regarding the place war has had in our own national life. On the whole, his outline shows that "with the exception of the Civil War with the Indians, the military history of the United States has been small in scope and volume;" while its applications of the peace method have been numerous and full of significance both for itself and for the future welfare of the world." More specifically, his attitude toward the necessity, or avoidability, of the two wars on which our patriots are most "touchy," will be of interest. We quote the following paragraph found in the Preface:

"Our war-method champions also insist that the war-method alone would have been effective in the settlement of some disputes, like the Anglo-American Problem of 1776 and the Slavery Problem of 1861. Here, of course, we are left without a definition of 'effective,' and meet again with the assertion that

the peace-method, which was not persisted in, would have failed. If effectiveness is viewed from the field of morality and justice, sages like Benjamin Franklin have declared that there never was a righteous war, nor an unrighteous peace; while from the point of view of practical politics, it must be conceded that Canada shows how the English colonies to the south of it *might* have become self-governing and even independent, without resorting to war, and also that if they had remained with the Mother Country their slaves *might* have been emancipated in 1830 and their union, based on strong economic and cultural and stronger political ties, *might* have remained undisturbed in 1861."

Parts II and III are devoted respectively to summaries of the War and Peace Methods. In the first instance, the writer shows the utter ineffectiveness and futility of war from various points of view. We shall mention only the factor of expense, both in men and money. Stating that the direct expenditure of wealth on war by each generation may be estimated from the cost of the recent World War, Professor Hull tells us that the United States spent directly about \$1,000 for each of its 24,000,000 families in the great struggle; and that the direct cost to the world as a whole amounted to about \$600 for each of its 320,000,000 families. Great Britain's war debt is more than one-third of its entire national wealth.

Even more appalling is the cost of the World War in human life, to say nothing of the incalculable moral and spiritual losses. If the net cost to society of bringing a boy to maturity is about \$1,000, the economic loss due to the killing or incapacitating the 10,000,000 dead and 6,000,000 seriously wounded in the World War amounted to \$16,000,000,000. The loss may be poignantly realized on reading the following impressive paragraph:

"The individual and family loss and sorrow caused by war's fatality to human life cannot even be dreamed of; and the social loss consists far more in the destruction of the moral potentiality of war's victims than in the economic loss of their labor. It has been estimated that in every civilized population of 500,000 there has been about one man pre-eminent for some kind of ability. If the thirty-six million victims of the World War represent a population of twice that number, then there were probably one hundred and fifty potentially pre-eminent men destroyed untimely by it. One hundred and fifty potential Lincolns, Edisons, Bells, Beethovens, Goethes, Marconis, Dantes, Tolstoys, Pasteurs, Shakespeares, 'village Hampdens' and 'mute, inglorious Miltons,' laid low by the war-chariot's scythe before their gifts of mind and soul had blossomed into fruitage!"

Against the cruelty and futility of war is set the benign achievements of the method of Peace, including peaceful absorption of immigrant and ever invading hosts by the "conquered" population, political union by agreement, mediation, conciliation, arbitration, international conferences and courts and world associations.

This timely book is a handbook of facts, but it is much more than that. It is a moving story well told and a copy should find its place promptly in the active, working library of every worker for Peace.

THE LEAGUE—ITS FAULTS AND FAILINGS

BY DAVID M. EDWARDS

THE idealism surrounding the League of Nations is so compelling, the wonder of its existence is so great, the progress it has made and the things it has accomplished are so wonderful that its faults and failings are easily forgotten or, at least, passed over. It should not be necessary to say that there are faults and failings. Perfection is too rare a quality in this human world for its absence to bring surprise. No perfect organization has yet been effected and human nature continues to be liable to mistakes and prejudices.

In speaking of faults and failings, I am not referring to those which are innate in the Covenant of the League. By this I do not mean that there are not such. All these were "shown up" by the opponents of the League long ago. These cannot be fully obviated save by actual change. Perhaps a change in some items in the Covenant would improve it; but so far, no exigency has arisen that has revealed glaring faults.

By "faults and failings" is meant, as those words are here used, weaknesses revealed by the League in administering the matters that have come before it, either when such weakness were the result of actual impotency or real cowardice—and both these can be illustrated by actual events.

Perhaps the fundamental weakness of the League is the fact that its whole spirit is to maintain the status quo. There is not the willingness to decide matters on the present-day basis; the past exercises entirely too strong an influence. This condition can without doubt be charged to President Wilson. Many of the arrangements effected by the Council-of-Versailles were based upon the principle of the status quo and not upon what good judgment as the product of wide and intimate knowledge of affairs would suggest. In the bargain made between Italy and the Allies in 1917, as a result of which she (Italy) entered the war against the Central Powers, it was agreed that Smyrna, should the Allies win the war, would be given to Italy. At the Peace Conference, however, at the insistence of President Wilson, backed by Lloyd George, it was given to Greece. This treatment has resulted in creating an attitude toward the League on the part of Mussolini that has already brought it into embarrassing situations, and doubtless will do so again. It will be recalled that a dispute arose between Italy and Greece and that the Italian military captured and occupied Corfu. When Geneva protested, Mussolini said plainly and quite bluntly that he would do as he pleased in this matter. What

Mussolini pleased to do, and what he will continue to do in all matters relating to the League, was to do the thing most advantageous to his country. Ever since the League had this clash with Mussolini it has been exceedingly careful not to come into actual clash with him. A recent account of this episode quotes two lines from Aristophanes to illustrate the situation:

"Best rear no lion in your state—'tis true,

But treat him like a lion if you do."

This affair reveals a weakness in the League which is regrettable and probably unavoidable. The only basis from which vigorous action—and, of course, I refer to a fair and square facing of situations and not resorting to force to enforce decisions—can proceed, is that of irreproachable treatment. Only from the background of a clear conscience can come the requisite moral stamina to deal vigorously with such situations. Had the promise of the Allies to give Smyrna to Italy been kept, the League would not have been called upon to suffer the humiliation it did in the Corfu affair; and doubtless the respect of the Duce for the League—which means the respect of Italy, for the Duce is Italy—would be greater.

The relation of Italy through Mussolini to the League and to all matters of international cooperation, is further illustrated by the reasons, as expressed in the Italian Press, for Italy's signing the Pact of Paris. Here it was stated bluntly and openly that Italy's signature was a mere act of courtesy. "There was one great absentee," says the Press, namely the soul of Italy. The whole affair was termed "only the brief chronicle of a day." What provoked or induced this attitude on the part of Italy was the spectacle of the nations signing the Pact with one hand while the other was busily engaged in increasing armies, navies and the materials of war. At least, here is candor.

This attitude of Italy toward the League is doubtless the natural product of the objectives of Fascism as determined and fostered by Mussolini. These objectives are to make Italy once again the worthy successor of the Roman Empire, whose spiritual heir she is, according to the great Duce. To accomplish this, to make a people worthy of and capable of achieving this great end out of the present Italian nation, is an enterprise which would appall and discourage a lesser man than Mussolini. Its accomplishment calls for a nationalism of the extremest fanatical character. With the encouragement toward increase

of population—which is increasing at the rate of 450,000 per year—in a country already too populous, with very little ownership of such raw materials as iron, oil and coal, necessary for a self-sufficient empire, it is difficult to see how such objectives can be realized without the acquirement of additional territory and this in turn seems difficult of realization without war.

All these things would seem to indicate that the present relations between Italy and the League are too weak and colorless to warrant the expectation that any strong influence can be exercised by the latter upon the former. The present members of the League should see to it that the slate is cleared of all unfair and deceptive dealing so that in a crisis they may be in a position to act with promptness and vigor.

Another very important weakness of the League of Nations is the fact that the Great Powers take advantage of their greatness to assume too exclusively the determination of affairs. For all intents and purposes, the Council of the League is formed by, or at least, controlled by the Great Powers. This fact is operative and apparent and the representatives of the Powers do not seem to have the requisite self-control or self-denial, or perhaps it is better stated to say are not able to completely or sufficiently turn their backs upon the old diplomacy, to avoid taking advantage of the greatness of their respective countries. This, of course, is to ignore the spirit of the Covenant of the League, which is the equality of all countries signatory to it.

The best illustration of this weakness is the Abyssinian affair of 1926. It is not possible to give the details of this affair in full. However, the main points are as follows: the British and Italian governments, desiring to build a railroad through Abyssinia, agreed to back each other in the enterprise, without first securing the consent of Abyssinia. Abyssinia protested to the League of Nations in a sarcastic note in which she stated that the note of invitation from the League for her to join that body had stated the equality of all nations in the great enterprise of securing the peace of the world. Sir Austin Chamberlain did some acrobatic linguistic stunts in attempting to explain; but they were not convincing. The fact remains that the smallness and weakness of Abyssinia supplied the reason why Britain and Italy felt free to inform her of their intentions without consulting her wishes. One of the Great Powers would have been accorded a very different treatment.

These examples reveal an undesirable

spirit on the part of the Great Powers, which, if not checked, will bring embarrassment and may develop some serious situations. It is confidently hoped and expected, however, that as time goes on and we get farther and farther away from the spirit which prevailed following the war, and best of all, as the effect of personal acquaintance has its full influence and statesmen gain proficiency in the "new diplomacy," this tendency for "might to make right" in the diplomacy of the League will grow less and less and the theory of the equality of nations forming the League will at least be approximated.

Another more or less glaring inequality which has developed since the Peace Council at Versailles sat, is that shown by the unsatisfactory conditions which have arisen in Palestine. This is undoubtedly occasioned by the "Balfour Declaration." In this there is a contradiction, which until obviated will inevitably cause trouble. In brief, this arrangement provided for inequalities which give the Jews advantage over the Arabs. The crux of this matter is again the tendency of the League to maintain the status quo and not face present conditions.

There is one other situation which gives the League of Nations great embarrassment and much trouble. This is the Polish situation. The entire story of this matter is too long to be related in detail here. Poland had been dismem-

bered for more than a hundred years. Her territory had been apportioned, at the time of her dismemberment, to three surrounding countries, Germany, Austria and Russia. President Wilson's plan provided for the re-establishment of Poland; for the national spirit of Poland, under the fostering care of the Catholic Church, retained its strength undiminished through the century of dismemberment. With the policy of the re-establishment of Poland all agree. However, the leaders of the Polish people immediately instituted a most rapacious campaign for enlargement of territory and for certain liberties, which, on account of the ignorance of President Wilson concerning European affairs, together with his lack of ability to match his adversary, Georges Clemenceau, in cunning, and in spite of the vigorous opposition of Lloyd George, was successful. A large and strong buffer state between Russia and Germany was wholly to the liking of France. Poland was given territories and privileges which have been a curse to her in two different ways: first, they have fed her vanity, and made her the most chauvinistic nation in Europe; and, second, they have transformed all her neighbors, save one, into bitter enemies. The Polish situation is the greatest menace to the peace of Europe today.

It is not possible to recite in detail the mistakes or describe the weakness, un-

fairness and vacillation of the League of Nations in dealing with this situation. Under this treatment, however, Poland has developed almost as haughty an attitude toward the League as that of Mussolini, and the inconsistent actions of the League in several instances, usually resulting in unfairness to Germany and occasionally to the U. S. S. R., places that organization in an embarrassing situation where her "sins" continually "find her out."

I have written the above criticisms in a spirit of fairness. To repeat, the League of Nations is not a perfect institution. There are faults and failings. These have betrayed the League into acts and situations which are embarrassing and humiliating. These faults and failings must be remedied if the great objectives are to be achieved. That they will be remedied as time goes on should be the hope of every man and woman in the whole world; for if the League of Nations fails, a warless world is a vain hope and there is nothing to look forward to but bloodshed and strife.

I feel moved to say that, in the opinion of many, the presence of the United States as a full member at the Councils of the League would do more toward strengthening these weaknesses and removing these faults and failings than any other one thing. To argue the truth of this must be delayed until another time.

OBSERVATIONS AMONG OUR SISTER REPUBLICS

*The First of a Series of Letters from Charles Thomson, Secretary
Fellowship of Reconciliation for Latin America*

THIS news letter is an attempt to help you put Guatemala on your mental map. It does not purport to be particularly authoritative; necessarily it is sketchy and impressionistic. But it may serve to bring you some of the things you would see and hear, if you were down here for two weeks.

On Friday noon you embark on one of the small steamers of the United Fruit Company at New Orleans, and sail south for three days over the blue stretches of the Gulf of Mexico and the Caribbean. On Sunday you will know you are in the tropics; behold the ship's officers blossoming out in white duck. And on Monday late in the afternoon you are at Guatemala's Atlantic port, Puerto Barrios. The next morning the train carries you out among the banana plantations of the Fruit Company, past Quirigua with its fifth century Mayan ruins, and then up, up through the hills until as the sun is setting you reach the country's capital, lying a mile above sea level.

The census gives Guatemala City a population of 120,000. It is largely a

"one-story" town, for its frequent earthquakes have discouraged any tendency toward skyscrapers. Its last big shake was on Christmas Eve, 1917, and the city has been slow to recover from that disaster. The Cathedral still lacks its towers. The medieval and the modern rub shoulders on its streets; ox-carts and motor cars bump side by side over its uneven flagstones. On the sidewalk a woman with wide basket of vegetables on her head stops to listen to the music of a radio. Frequent bands of Indians in native dress of many colors trot along. And let's not forget the climate; it's perpetually cool and mild and worthy of a California booster.

ON THE GUATEMALAN MIND

The topics of most interest at the time of my visit were the volcanic eruption, the boundary dispute with Honduras, and the price of coffee. The last we shall leave to a later paragraph. The first sprang into attention with the outbreak of Santa Maria in the northwestern part of the republic; a torrent of

lava, boiling water and liquid mud swept down over the slopes to the west. Showers of ashes covered a wide area of coffee plantations. An unknown total, perhaps five hundred or more, were killed. It was the worst disaster of the kind for Guatemala since 1902, and the country was much stirred. Relief funds were raised by the Red Cross, the Boy Scouts, the Archbishop and the Protestant congregations.

Guatemala's only present international difficulty is the boundary dispute with Honduras, her neighbor to the southeast. There are claims and counter-claims, but the pith of the controversy relates to a stretch twenty or twenty-five miles in length running inland in a westerly direction from the Atlantic. Various efforts have been made to settle the controversy, the latest being an invitation from the American Department of State that the two countries send representatives to Washington to discuss bases of arbitration. Any violent action is unlikely, but the friendly relations between nations have been more or less strained.

In area Guatemala corresponds roughly to the state of New York, with 48,000 square miles. Its total population numbers something over two millions, giving it a population density about half that of Indiana.

The Indian makes up sixty per cent of the total, and of the remainder the great bulk are the so-called "ladinos" or mixed bloods. And the Indian is *the* great problem of Guatemala. Exploited by the whites for centuries, he is intensely suspicious and conservative. He clings tenaciously to the ways of his fathers, seeks to maintain his old village discipline, and resists the advances of trade, education and other modernizing influences. He is a basal dead weight on all social movement. The task of incorporating him into the national life is hardly begun; and until that task is accomplished, Guatemala will consist of two nations, not one. In this enterprise, some help may come from Mexico, with its experience in a progressive attack on a similar problem. Here also may lie opportunity for constructive assistance from the United States. The Minister of Foreign Affairs sketched in an interview the possibilities of a normal school for Indian teachers, or of trade and agricultural schools for Indian youth, which American financial assistance might help to realize.

Guatemala lives on its agriculture; neither manufacturing nor mining have attained much development. The chief food crop is corn, which with beans is the staple of the dinner table. But the big money crop, the article which forms the bulk of the exports is coffee. And here is the rub. For several years coffee has commanded an excellent price, twenty cents or more a pound. But this year the price has dropped to about half that amount.

The principal cause for the decline seems to lie in Brazil, the world's largest producer of coffee, where as the result of bumper crops and the government's valorization policy, such a large stock has accumulated that the financial ability of the government further to maintain its control of marketing has been put in question. This uncertainty has demoralized the world market, and the result is at present that the Guatemalan planter can hardly get an offer for his crop now being harvested, even at prices which would barely cover cost of production. So he is blue, and the whole country with him; if prices do not improve, the economic situation will be seriously affected. There are the bananas, of course. But their total value has been hardly more than one-tenth that of the coffee exports in previous years.

POLITICS AND POLITICIANS

For twenty-two years, from 1898 to 1920, Guatemala lived under the dictator-

ship of Estrada Cabrera, ruthless, cruel and suspicious. Spies were everywhere; nowhere was it safe to talk frankly; initiative was hamstrung. Automobiles could run only on certain streets; to import even a flashlight required a special government permit. Dictatorship did not bring industrial development as it did in Mexico.

A "Unionist" or Conservative revolution at last overthrew the autocrat. But it in turn went down after two years before a coup d'etat, headed by General Orellana, who ruled until his death in 1926. According to his wishes, the Congress named as his successor General Chacon, who is the actual president. His term does not expire until 1933 and so far he has maintained himself in power successfully. Last February a revolution broke out in Quezaltenango (here as in Mexico they spring from the mountains of the northwest), but it was crushed in a week's time.

Two political parties nominally exist, the Liberals and the Conservatives, the former being much the stronger at present. The government is technically Liberal, though certain groups of the Conservatives support it and certain Liberals are in opposition. But as one experienced observer expressed it: "There is now no difference of principles between the parties, as existed formerly. They represent personal followings only; and the struggle between them is purely for the spoils of office." Elections are still only a form; actual control of power is the decisive factor.

"A FEUDAL REPUBLIC"

So one modern Guatemalan writer has termed his country. Feudalism does not actually exist, of course. But the roles of the noble and the serf are played out with adequate similitude by the "finquero" and the "mozo." Serfdom is very much a fact in modern Guatemala. The "mozo" or farm laborer in return for a loan of a few dollars from the landowner, promises to work for him until the loan is repaid, and further agrees not even to leave the "finca" without the owner's permission. The agreement is made before a justice, and if the "mozo" runs away, the law can be used to bring him back. The debt, however, is not inheritable; it cannot pass from father to son.

Two classes of peons may be distinguished. The "colono," or resident mozo, lives permanently on the finca, and his debt service may run over a period of several years or a lifetime. In addition, there is a large army of migrant labor peons; one estimate puts their number at 250,000. They are largely Indians, who during the sprees of the Easter fiestas, are signed up by the employer's agents with a debt contract for the coffee harvest. In August they are shipped down

from their mountain villages to the lower levels to work in the coffee picking until December or January, when they return to their homes. The pay of the peon runs from 35 to 50 cents a day with house; sometimes keep or the use of a garden plot is added.

Sometimes in spite of all difficulties, in spite of the discouragements put in his path by the land-owner, the peon manages to pay his debt. Then he becomes a "ganador" or free laborer. He may by industry even acquire the ownership of a small piece of land. But there "his problems do not cease. I went out with the Protestant relief committee to "El Palmar," one of the villages which suffered most heavily in the volcanic eruption. The committee was securing from the survivors information on their remaining resources. Some had made loans on their small properties, on which they were paying 24 per cent and even 36 per cent a year.

"Feudal" also is Guatemala in its educational status. Eighty per cent of the population is estimated to be illiterate. There are more soldiers in the army than teachers in the schools, and the army takes a larger share of the budget than does education. However, it should be added that the appropriations for the latter have almost tripled during the last eight years. Yet with it all, only one-fourth of the children of school age are actually in school.

Another factor in the situation is the increasing ownership of land by foreigners and foreign corporations. One writer makes the statement that from 75 per cent to 80 per cent of the cultivated lands of the republic are in the hands of foreigners. And that in a country whose chief wealth is agricultural. The Germans far outnumber the Americans in Guatemala, and have acquired a commanding position, particularly in the coffee industry.

Guatemala offers a striking contrast to Mexico—in its attack on the Indian problem, in education, in peonage, in the land question. Mexico is frequently referred to here as alarmingly "Bolshevist." Guatemala is distinctly conservative in its atmosphere and attitude, and its present leaders with few exceptions rejoice in that fact.

A LOOK AT CERTAIN GROUPS

1. The labor movement is weak. Most of the organizations are mutual benefit societies rather than craft or industrial unions. As a rule only artisans have been reached; unskilled and agricultural laborers have not been organized. The Federation of Labor, affiliated with the Pan-American Federation of Labor, consists of ten organizations, with a total numerical strength of approximately 1,000. In addition there is the Regional

ederation of Workers, a more radical group, of about the same strength.

Both of these groups support the Labor Party in politics, which, founded in 1926, mustered 5,000 votes and elected three members of Congress, two of them barbers and one an "intellectual." Guatemala's example raises the question why more nations have not recognized the natural aptitude of barbers for political discussion!

The present government, possibly as the result of the political strength of labor, has shown some interest in improving the housing conditions of the workers. Two colonies have been created in Guatemala City, the lots being distributed free to applicants on the basis of character, relative need and the number in the family.

2. The students in any Latin-American country are always thinking of many things and attempting something. Back in 1923 the Student's Federation of Guatemala founded the "Popular University," an attempt at workers' education. Its chief attention has been devoted to night classes for illiterates, held in different parts of the capital. This last year sixteen classes were conducted, and about 300 individuals were taught to read and write. Cultural lectures are given occasionally, and an athletic program is maintained.

More intimate relations are being forged with the students of neighboring countries. Last September 125 Guatemalan students made a group visit to the students in the capital of Salvador. A similar excursion is planned during the next few months to Mexico City, and if that is a success, New York is being discussed as a possible third objective.

Funds are being raised for the "House of the Central American Student," a center designed to receive students from all the countries of Central America. It would have the function of an International House for this part of the world, and could do a large work in promoting better understanding among these five republics. For small nations can be as easily provincial as great.

3. The Roman Catholics dominate the religious situation as in all the Latin American countries. But the political power of the Church is distinctly limited. The politics of the present government is Liberal, and the Liberals have been markedly anti-clerical. Priests desiring to enter the country are occasionally held up at the ports; no public religious processions are permitted; convents are prohibited.

4. The Protestants have a constituency of about 25,000. The Presbyterians and the Central American Mission (an interdenomination, faith enterprise) carry on the most extensive work. In addition the Primitive Methodists, the

Nazarenes and the Friends (California) are active.

The business and government groups are vigorously and vocally friendly to the United States. Of course when I interviewed their representatives, they knew that they were talking to an American; and a considerable part of what they said may be discounted. Yet many in both groups have been in the United States and have enjoyed their stay; many also are continually profiting from American support and American association, and that has its effect.

There appeared to be an almost universal recognition of the need of Central America for United States capital. Said one lawyer: "There is no use to oppose the entrance of American capital. We need the United States even more than the United States needs us. Too much attention has been given in the past to certain 'blows' of the United States. If our government were conducted with more intelligence, the United States might be saved from striking a blow now and then." So speak the group of our defenders and apologists.

But a journalist generally known as an anti-imperialist stated: "I have always thought we needed American capital; here in the tropics we tend to get lazy; we need the stimulus of outside currents. But we want cooperation, not domination. (An oft reiterated emphasis). I could not talk this way in public; the people would call me an imperialist and would likely stone me."

As suggested in the preceding sentence, the popular attitude is now one of hostility to the "gringo." The mention of the name of the United States was booed during a recent public lecture. Of any group the students are probably the most actively and openly anti-American. It would seem in spite of some conflicting testimony that the last American intervention in Nicaragua and the campaign against Sandino were the principal causes for the present ill-feeling.

Several, asked to state other principal causes for friction with the United States, listed the following:

1. The feeling that behind all the cruelties of the Estrada Cabrera regime stood American support.

2. The belief that American ministers in Guatemala and in other Central American countries have not always been as intelligent, as capable, as large-minded as they might have been desired to be; and this without casting any reflection on any particular individual.

3. The actions of American corporations in Guatemala, more particularly the United Fruit Company, the International Railways of Central America, and the Electric Company. The latter is blamed for high rates; the railroad company for excessive freight rates, the

charge for shipment from the port of Barrios to Guatemala City (196 miles) being asserted to be more than twice that of the freight from London to Barrios. The United Fruit Company fills the same place in the Guatemala public mind that the Standard Oil Company did in ours during the days of the muck-rakers; only more so. But here again let it be stated that at present I am listing phases of opinion, not facts; and the above statements are to be so interpreted.

WORLD ESSAY CONTEST

The American School Citizenship League World Essay Contest for 1930, open to students of all countries, offers two sets of prizes, to be known as the Seabury Prizes, for the best essay on one of the following subjects: (1) "The Teacher's Opportunity to Strengthen the Kellogg-Briand Pact" (open to students in normal schools and teachers' colleges); (2) "How Would World Peace Benefit the Youth of the World?" (open to all students in secondary schools). Three prizes of seventy-five, fifty and twenty-five dollars will be given for the three best essays in each set.

Each essay must be accompanied by a topical outline and a bibliography with brief notes on each book. It must not exceed 5,000 words, preferably typewritten, and be accompanied by a letter giving the writer's name, school, and home address, and sent to Dr. Fannie Fern Andrews, 295 Commonwealth Avenue, Boston, Mass., not later than July 1, 1930. Essays must be mailed flat (not rolled).

Each country participating in the contest, other than the United States, shall submit the three best essays in each set (normal and secondary) these essays to be selected by judges appointed in each country. The United States judges will select from these and from the essays written by pupils of the United States those which in their opinion should receive the prizes. Students may write in their own language, but the three best essays selected by the national judges must be translated into English when submitted to the United States judges. Many teachers in the United States make the writing of the essays a part of the regular school work and send to the League the best essay in the school, but not more than one essay should be sent from each school.

Successful contestants in the contest for 1929 were, in the Normal School and Teachers' College section: first, Victoria Armstrong, London, England; second, Edna Margaret Goff, Louisville, Kentucky; third, Katherine Turner, Normal, Illinois. Those in the Secondary School section were: first, Mervyn Guy Tyrell, Bristol, England; second, Lillian Libman, Boston, Massachusetts; and third, Clyde Kirby, Tulsa, Oklahoma.

RELIGION AT GRIPS WITH WAR

BY ANDREW T. HOFFERT

DURING the childhood period of the human race, the unrelenting fury of anger, jealousy, hatred and revenge frequently gave way to murder, extermination and war. An instance of this comes to our attention in the fourth chapter of Genesis. Jealousy in the heart of Cain caused him to slay Abel, his brother. This jealousy was occasioned over a matter of religion. At the same time the voice of religion sought to stay the uplifted hand. Failing here the voice of God pronounced judgment against Cain.

A closer examination of this unfortunate event will indicate how religion strives to restrain the passions of men. According to this story, Cain brought the fruit of the ground as an offering unto Jehovah, and Abel brought the firstlings of the flock for the same purpose. "And Jehovah had respect unto Abel and his offering; but unto Cain and his offering he had not respect." The offering and the man could not be separated. That the man was at fault in the case of the rejected offering is evident from the fact that Cain became "very wroth, and his countenance fell." The voice of God came to him in this crisis and strove to reason with him. God said to him, "Why art thou wroth? . . . If thou doest well shall it not be lifted up? And if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it."

The difficulty was within—an angry spirit and a revengeful attitude were securing mastery over Cain. He failed to exercise self-control. The religious offering revealed to him that something was wrong; it pointed out a serious weakness in his character. That is one function of religion. However, it did more than this. First, it showed what was wrong; second, how to deal with it. Cain did not need to seek for an outside cause or remedy; he needed to look within his own heart. To great forces, the evil and the good, were striving for supremacy in his life. By a vigorous extension of his will he could keep the evil forces at bay. Be a man, said the divine voice; exercise your will power or sin will get you.

Cain was impressed; he even told his brother about it. His jealous disposition, however, would not listen to reason. It demanded revenge, and revenge he took at all costs. He rose up and slew his brother. Sin gained the mastery. An innocent man was slain. Religion failed. Nevertheless, religion refused to give up. It did the next best thing. Would the man acknowledge his evil deed?

Jehovah sought to bring Cain to account. He asked him, "Where is Abel

thy brother?" He replied, "I know not: am I my brother's keeper?" The trial was on; Cain answered, "Not guilty." He did not deceive the judge, who pointed out to him his guilt and pronounced upon him his punishment. Cain disregarded the voice of reason and conscience. He needed more vigorous handling. Hence religion spoke to him in the language of a judge.

Did Cain bravely accept the order of the court? He did not. "My punishment is greater than I can bear," he complained. "Behold, thou hast driven me this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me." He was afraid to face the future. His sorrow was occasioned by his punishment rather than by any real repentance. He saw the loneliness of the life ahead; he would be shut off from divine and human relationships; further, he was fearful that someone would seek him out and slay him. It was not the purpose of divine justice that he should be killed. Hence, warning was issued that serious consequences would follow upon the person who should slay Cain. Justice was softened with mercy; God set safeguards about his life.

THE MORAL JUDGMENT OF RELIGION UPON WAR

Religion, in a sense, occasioned the murder of Abel. In a more real sense it was the saving element in the situation. It discriminated between acceptable worship and sham. It served as a test, a revealer to Cain of the condition of his own life. It also sought to arouse the man to sense his own danger and to rise above it. It located the true source of his trouble. It appealed to the moral resources within to exert their supremacy over jealousy, hate and revenge. Religion took Cain at his worst and endeavor-

ed to remake him. When reason and conscience failed, the sterner voice of discipline and punishment sought to make the best of a bad situation. Even so, justice was seasoned with mercy; God met Cain half way.

In some such manner as this, religion has pronounced moral judgment upon war. War calls forth the baser passions in all their hideousness. The voice of religion, reason, and conscience is thrust aside; organized hate and revenge drive men to do things they would not do in their calmer moments. Do not kill. War kills on a wholesale basis. Do not steal. War seeks every opportunity to lay hands upon that which belongs to another. Do not bear false witness. War seeks to maintain morale by deliberate misrepresentation and false propaganda. Do not covet. To gain more territory and to wield more power has stimulated kings, generals and states to seek an occasion for war. The supreme code of religion is right; the supreme code of war is might.

1. Religion seeks to restrain those attitudes which contribute to war. War psychology grows out of warlike attitudes. Fear, real or imagined, stimulates the war spirit. Aggressive warfare has been regarded as wrong; popular approval cannot be rallied to its support. But, let the psychology of fear get possession of a people and they can be led into an aggressive war under the conviction that they are fighting a war of self-defense. In this regard, C. H. Hamlin says: "*That its wars are defensive against an offensive enemy, is the war myth of every country.*" (The War Myth in United States History, p. 9.)

Under the banner of patriotism and national honor, many fine young men have laid down their lives on the battlefield. War must put forth a moral appeal to win popular support. Base motives and selfish purposes do not come to light until months after the war is over. Clemenceau is quoted by *The World Tomorrow* (October, 1929, p. 415) as saying, "I have seen too much and know too much. If I wrote my memoirs not a man would go to war even if the security of his country demanded it." If that is the conclusion of a statesman who has seen the ugly side of war, is it not time for religious leaders and organized religious groups to take a positive stand that they will never again sanction, bless or support war?

Unfortunately, religion has a checkered record in regard to war. An excessive zeal for religion has led men to substitute force for persuasive methods in propagating their faith. Intolerance,

OUR CONTRIBUTORS

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the part of the religious group in power, has utilized the sword in bringing minority groups into subjection. Intolerance and force have no place in religion, what is generally recognized by religious leaders. Furthermore, we are coming to recognize that force of arms as an arbiter between nations deserves neither moral nor legal standing. In his confession at St. Helena, Napoleon said, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable."*

2. Religion is called upon to take a positive attitude in building a warless world. The psychology of peace must

*Quoted by Charles Sumner, Published Works, vol. II, p. 221.

prevail over the psychology of war. The task of religion is to create attitudes favorable to peace. Speaking to a group of ministers and Christian leaders in New York, Ramsay MacDonald stated, "We will never be able to effect physical disarmament until we have succeeded in effecting moral disarmament. Religion must make dominant in the world the attitudes of love, trust, goodwill and mutual respect of one race and nation for the peoples of other races and nations."

Religion must leave to statesmen and men of authority the task of perfecting the League of Nations, International Court of Justice, the Kellogg Peace Pact, and such other instruments as will make

possible a warless world. The united moral support of the churches and religious groups everywhere will greatly strengthen these methods for effecting peaceful relations between all nations. But the primary function of religion is to undergird the movement for permanent peace with those enduring qualities of mind and heart which will make the people of one nation more intelligent, sympathetic and brotherly in their attitude toward the people of every other nation. In the time of peace religion must take its stand for a warless world and educate for peace; thus doing it will fortify the minds of men against the psychology of war.

"THE CRUSADE OF OUR GENERATION"

BY WINNIFRED CARTLAND MOODY

THE stories of the Crusades have always fired the imagination of readers because of the zeal and earnestness of the participants in struggling for the fulfillment of a noble idea.

There is a crusade in progress today. It is not led by kings and princes, but by students of learning and men of thought. It is not armed with weapons of war, but with strong arguments. Yet its members are no less zealous, for they have a motive even more noble and inspiring than had the crusaders of the Middle Ages. The benefit of its victory will affect not only Christians, but people of every race and nation. This Crusade of our generation is for the establishment of international peace.

A man who is selfish, suspicious, aggressive, over-proud, or constantly on the defensive, is not respected. Why should we, as citizens, admire these same characteristics in our country? Some may call it patriotism, but the power of patriotic emotion was not given to us for the purpose of narrowing our minds, but of broadening them. In so far as it does the latter it is uplifting, but when it teaches us to be jealous and distrustful, to call those who should be our brothers, aliens, then it is harmful.

Love is one of the few things that can be divided without diminishing the greatness of the parts. So it is that a man's love for his country does not lessen his love for his family; neither does the entertainment of a stronger, higher, international spirit affect patriotism except to make it finer and more worthy. We are proud to be citizens of the United States of America, to help share the responsibility of her faults and virtues, but an even greater title would be Citizen of the United Nations of the World; and for the blessing of that privilege,

This article is by one of our younger Young Friends, aged fourteen years. It was given in connection with the graduating exercises of the Junior High School class of which Winnifred Cartland Moody was a member.

for the strength and honor and brotherhood that it implies, the crusaders of this generation are striving.

The greatest book ever written teaches that peace is a blessing. Peace means liberty and prosperity, both in a broader sense than we now have them. Have you ever stopped to realize that Germany who has been deprived of her armies and navies is in fact regaining her economic stability, while France, driven by fear and suspicion, struggling under enormous preparations for defense, is recuperating slowly? It is reasonable, therefore, to suppose that when we shall have liberty from the burden of great armaments, our prosperity will be proportionately increased, for the money, energy, and brain work wasted on these can be directed into really useful channels.

Victor Hugo has said, "Nothing on earth is as powerful as an idea when its time has come." The peace idea is growing, fed by the sorrow and knowledge come of bitter experience. Peace is not made on paper, it is made in people's hearts and minds. When we shall have learned to spend as much time and money teaching of peace in the future as we do now of war in the past, then will the idea have received great strength. There is now before Congress a bill for the establishment of a United States Peace College to train young people in diplomacy, the informing of public opinion, and similar lines of achievement, looking toward the establishment of peace between nations. According to the bill, this college should rank with the Military and Naval

Academies. This is merely one indication of how the peace idea is growing.

It will be remembered that, directly, the Crusades accomplished little. This was because the forces of their enthusiasm and energy were wasted in spectacular outbursts. The crusaders of this generation have the purpose, they have the power, but what they will accomplish depends on how they direct their forces. They must work slowly, steadily, constructively, remembering that nothing done too swiftly is done well. In this way will the time for the fulfillment of the peace idea come, and it will be so strong that nothing can resist it.

Arlington, Mass.

GANDHI, THE HEART OF INDIA

Harry T. Silcock, of the English Friends Service Council, and well known to many American Friends, is en route to the conference of American, Chinese and English Friends, by way of India. His description of three days with Gandhi is most interesting.

It was extraordinarily interesting to have the privilege of several talks with Mr. Gandhi, and to see the amazing crowds that thronged him. He very kindly invited us to accompany him by car from Delhi to Aligarh, a distance of 84 miles. Our party started off at 6:30 and within a very few minutes Mr. Gandhi was sleeping peacefully on the back seat. It was a queer sensation to be speeding through the open country, and to realize that one whom many consider to be the greatest man alive today, a man who had been engaged the previous day in political discussions that may well prove epoch-making, and who had begun his work for the day at 3:30, had

laid aside all his cares, and gone off to sleep like a child.

Were through several small hamlets where the road was decorated with flags, and hundreds of people had gathered for just a glance at the Mahatma, and perhaps to scatter flowers for him, but at the three places where meetings had been arranged, the crowds were simply tremendous. At one place the meeting was held in a dry tank, an ideal place. The floor and most of the steps were crowded; there must have been close to ten thousand people there. As he came away, people flung themselves at his feet to touch them in token of respect, and for a time the crowd was quite out of hand, though perfectly good-tempered. In the middle of the day he rested in a large private house, and seized the opportunity to write for his paper, *Young India*.

But the crowds would not be denied; they pressed open the main gates, swarmed over the high garden wall, and when at last we tried to get the two cars out for the afternoon meetings it was almost impossible to move.

It is wonderful that this frail man should have made such a magnificent stand for the way of active love rather than force, and for religion as expressed in service. As he talks with one he spins quietly with a traveling spinning-wheel that always accompanies him. We tried to find how people regarded him, and it seems that their reverence for his saintly character, and for his sacrificial service for the poor millions, and their regard for him as the leader of the new sense of nationhood are all inextricably mixed.

"SO THIS IS GENEVA!"

Three dramatic sketches illustrating opinions on, the spirit of, the workings of and providing discussions on the League of Nations prepared by Harold E. Palmer and published by the Kaitakusha Publishing Company of Tokyo, Japan, are available in pamphlet form for those who desire to spread information concerning the League of Nations and its work.

It is the second edition of a very successful revue presented by Professor Palmer and his collaborators at Karuizawa, a summer resort for missionaries about 90 miles from Tokyo, and given last summer before a thousand people in the Asahi Auditorium in Tokyo. The gathering included the British Ambassador, the Finnish Minister, Dr. Inazo Nitobe and other noted personages. So effective and so enjoyable was this presentation that Gilbert Bowles and Hugh Borton recommend it highly for Friends Centers and offer to secure copies for those who might wish to use them.

The first sketch introduces a gathering

of people who have much to say about the League. Idealists want it to stop bothering about opium and white slavery and concern itself with the peace of the world, while practical men want it to cease wasting time over those high matters and turn its attention to real work, such as getting the passport nuisance abolished. The second, "The League in Being," gives much information seasoned with plenty of jokes. It is a very clever and interesting essay in a new method of propaganda and is worth study by all who have great truths or great causes they would like to "get across" to the public. While the final episode is a "staged discussion" in which the Advocate for the League encounters a number of persistent hecklers and routs them with great slaughter. With these and further amplifying statements, the *Japan Advertiser*, the largest English paper of Tokyo, reported the play given under the auspices of the League of Nations Association of Japan.

INTERNATIONAL SEMINAR

Laura Puffer Morgan, Associate Executive of the National Council for Prevention of War, is to lead a Seminar Tour to Europe next summer, for the purpose of giving personal knowledge of international viewpoints and institutions to those participating. The party will visit Austria, Czecho-Slovakia, Germany, Holland, England, France and Switzerland, in the seventy-three days from May 22nd to August 2nd.

In Vienna, they will attend a week's conference of the International Council of Women, and in Prague a three days' program under the leadership of Mme. Plaminkova, President of the National Council of Women. In Berlin, members of the Reichstag and the Inter-Suffrage Alliance will arrange an international program, while in The Hague the Peace Palace and the World Court will be the centers of interest. In London, Mr. Renie Smith, M. P., is arranging a program of lectures and forums, with opportunity to meet members of the Labor Government. Paris will give opportunity for other lectures and conferences, while in

Geneva Dr. Zimmern, of the Commission of Intellectual Cooperation, will plan lectures and forums.

A set program can not be given now as the topics discussed will be those most timely when the group is in Europe. In every country, however, the group will meet leaders in international cooperation, and can study at first-hand, all work of this kind, ending with ten days in Geneva. The party is limited to a maximum of twenty-five members. Sight-seeing will take a very small place in its program. The charge will be \$865. Those interested may inquire further of World Acquaintance Travel, 29 West Forty-ninth Street, New York.

HOW IT APPEALS TO THE GERMANS

At the time of the death of Herr Stresemann there was a general expression in the American press of appreciation of the efforts of this great German statesman during the past few years to bring Germany back into the fellowship of nations. These expressions recounted his ability and foresight as exhibiting the best German traits. Many editorials appeared expressing appreciation and approval of the work of Herr Stresemann. In the light of what appeared to most Americans as generous appreciation of the work of a statesman, representing the country which until recently was our national enemy, it is interesting to see how the German public has received our comments. Without questioning the fact that they are genuine, coming from countries which caused Germany's defeat and from those who have an interest in the reparations payment from Germany, they are not received with the same open appreciation and approval as one might expect. In writing this, Gilbert MacMaster, A. F. S. C., representative in Germany, says:

"We sometimes wonder what these same papers would have said if Dr. Stresemann had said he could not sign a document which laid a burden of \$7 a head on every man, woman and child in Germany for the next 60 years. Would not a good many of them have referred to the fact that the old German militarism and monarchism was getting his head up again, instead of thinking what this would mean if applied to the people of their own country? A great many people who come to us are interested in the question as to whether the German people can really continue to pay the enormous reparations without lowering the standard of living, or without keeping the standard of living below that which it should be. But very few apparently think of the injustice of reparations as such."

Even though the Young Plan marks some advance over the Dawes Plan, Americans have little appreciation yet of the life and blood significance of reparations as the above question suggests.

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

SURVIVORS OF THE "ARK"

The Quaker Center in Salonika was called the "Ark." Here, for several years, work was carried on among the Greek refugees from Turkey and Bulgaria. Weaving was provided for the women, medical service for all, and the interesting job of fighting malaria by anti-mosquito work for the Boy Scouts. The work here ended a year ago, but its influence seems to be steadily increasing.

Rufus M. Jones and family, with Emma Cadbury, recently visited the Chessalonika Agriculture and Industrial Institute of Salonika. This is very near the place of the Quaker "Ark." Emma Cadbury tells the story of their visit.

"We had a meeting for worship attended by seventeen in all. There are only two or three members of the Society of Friends. One is Lily Evens, a Friend from England, who is in charge of the boys' dormitories and infirmary, and is also much interested in their social life. The other is a young man named Litsas, who developed the boy scout work under the Friends Center at the "Ark," and is now carrying it on very successfully, and emphasizing the need of eliminating any military tendencies. He took a group of Greek scouts to the Jamboree in England this summer.

"Charles House, the present head of the school, and his wife are in very close sympathy with Friends. A teacher in the school named Nelson is an American Friend. There were four other Greeks present, who, with Litsas, told after the Meeting of their connection with Friends work, and what they are now trying to do. Twice again we met, once to meet thirteen of the fifteen Friends scholars, who are enabled to go through the school by means of scholarship funds provided by the Friends. They were fine looking boys, and each told in turn from which village he came, and what sort of work he was doing at the time in the school."

We may add that English Friends have a scholarship fund for Greek boys at this school, which will in future give twenty boys each \$200 a year, besides a reserve fund for special needs, and to send one of them to London each year. English Friends are doing a noteworthy piece of work in the education of many young people in various lands.



CHRISTMAS JOY FOR MUDLICK AND SANDLICK

All the children from the Mudlick School and the Sandlick School, and all

their parents and aunts and uncles were at the Christmas party down in Debord, Kentucky, where Jessie Hoopes was doing Home Service work last year. Friends of the new Meeting at Montclair, N. J., gave the materials for this party—"toys of all kinds, and some very pretty dolls that made the little girls happy," says Hester Crum, in a letter to Jesse Hoopes.

"We had the Christmas tree at the Church House. There were about eighty people there, bad and snowy as the weather was. It was nice and warm in the Church House. Eli Gumbo gave the children a nice Christmas talk. Some of the children had pieces to say, and Estill Crum was Santa Claus.

"We had him all dressed up for Santa, here at our house. We had all the toys bundled up in different packages. Santa took them down in two sacks, and you ought to have seen the little kids' eyes when he went in."

Our Montclair friends have reached out to make children happy. They have their reward in the shining eyes of the "little kids." All that you may read of conditions around the Pine Mountain Settlement, or Hindman, or Caney Creek, or any other district in the mountains of Kentucky is true of Debord. Jesse Hoopes hopes to go back next winter, to help, encourage, instruct, and make a bridge to us who live in the world. "I wish so much," she says, "that I could find a younger person to go with me. There is so much that could be done there, and no one to do it."



ITEMS OF INTEREST

The Syria and Palestine Yearly Meeting will be held at Brummana, Mount Lebanon, at about Easter, 1930.

The Germany Yearly Meeting will also be held at Easter time, this year, April 17th-20th, at Wernigerode, in the Harz Mountains. As somebody said last summer, "Our German Friends seem to choose the most romantic and charming surroundings for their gatherings."

Jadwiga Bialowieska has given ten years' faithful service to Friends in Poland, as head of our Orphanage, which has just this fall been closed. The Friends Service Council of England has made her a special grant of \$250 in appreciation of her excellent constructive work with the children. The Foreign Service Section of the Service Committee had likewise given her \$100.

The Student Club at our Paris Center

has seventy members on its list, with an attendance of about fifty each Saturday.

Many of the old people who were helped by our Center in Vienna during the days of currency inflation are still in extremely poor circumstances. Last year and this, Lily Bugbird, of the Center, has secured private gifts to give them packages of food regularly. Her December report said that the work was covered until the end of February. The expenses per month are 1416 schillings, or a little over \$200. Money has since been given to continue through April.

As long as Alfred Lowry remains in Paris, he is to be a member of the Paris Center Unit, by election of the Quaker group here.

PRYMONT MEETINGHOUSE FUND

Thus the London Meeting for Sufferings heads its record of discussion of funds for meetinghouses in Germany. About the year 1800, English Friends raised a fund to assist the German Quakers of that day to build meetinghouses. Only one was built, that at Pyrmont, a pretty little city, not far from the river Weser, and Hamelin, the town of the Pied Piper. Though it passed from the hands of Friends years ago, and is now used as a riding academy (!), the red brick building with white trimmings could be taken for nothing else than a Quaker meetinghouse.

Close beside it is the tiny burying ground of Friends of a past century, the most recent stone that of a very old lady, bearing a date in the 1870's. As compulsory military training and other causes forced Friends to emigrate from Germany, and the meetings gradually died out, the meetinghouse in Pyrmont was sold in 1893, and the graveyard was taken in trust by English Friends.

Now that Quakerism is reviving in Germany, the question of meetinghouses comes again to the fore. In Nurnberg, Frankfurt, and Dresden, the groups have rented rooms, which serve for various forms of work, as well as for meetings for worship. In Berlin, the rooms used by the International Secretariat are at the service of the meeting. Elsewhere, they must meet in private homes, and in Hamburg, a group of forty to fifty meets regularly in the home of the Clerk, Hans Albrecht.

About one thousand dollars remains of the English fund, monies from which have been used now and then for the upkeep of the graveyard. It was decided by the Meeting for Sufferings to hand over both the money and the cemetery to the German Yearly Meeting, the money to be used for its original purpose, "towards the provision of places for meetings for worship in Germany."

The Christian Life

*A Quest for the Mind of Christ
as Found in the Sermon
on the Mount*

Conducted by Ralph H. Boring

LESSON VI

(Matthew vii.)

Verses 1-6. These verses deal with a very natural human tendency wherever there is group conversation, and wherever social contacts are made in any realm of life. There may be a distinction between judging and estimating; if there is, it is a fine distinction and we are on dangerous ground and nothing but the spirit of love can save us from this sin. The corrective for the most common form of this indulgence might be to fill our minds and hearts with thoughts and motives that broaden our interests and intensify our love so the conversation at the Men's Club and the Ladies' Aid will be lifted out of the personal realm. We usually talk about people because we have nothing else to talk about. If you judge you shall be judged, and the standard you set up for others is the standard you will be expected to live up to. The whole practice denotes a wrong relation to God, and implies a lack of childlike trust.

On verse 6 the relationship between the disciples themselves, and between them and Jesus, let us quote Shafto's paraphrase: "There is a secret sign in your society. Your intimacy with me and with one another is a signet ring—your circlet of pearls. You must not expose the love token of your Lord to the gaze of cynical outsiders or mere scandal mongers. If you do, they will trample your treasure in the dirt, then turn and take away your character, too.

Verses 7-11. The thought in the paragraph is akin on one side to that of chapter 6:7-13, especially verse 8, and on the other to that of chapter 6:19-34. It teaches trust in God and expression of it in prayer. The Father never disappoints his children when they come to him in this spirit. He not only knows what we ought to have, but sees that we get it.

Verse 12. Treat folks as you would like them to treat you. In this principle Jesus sums up all the teachings of the Sermon, so far as the conduct of men toward one another is concerned. Some have thought that statements such as "Resist not him that is evil," and "Give to him that asketh of thee," are to be taken as literally fixed rules. But this is entirely to misinterpret Jesus. This whole discourse is a criticism of the Pharisees for making morality consist in the literal keeping of the rules of the Old Testament. Others have felt that these sayings of Jesus are utterly im-

possible to keep and have given up hope. They are both wrong. Jesus was dealing with something more fundamental than rules. If the motive is right, rules are unnecessary. If we live in the spiritual home with Jesus and the Father, a source of wisdom and power is immediately accessible that supersedes all rules.

Verses 13-27. These paragraphs emphasize the seriousness of the task which Jesus is laying upon the disciples. The gateway of the narrow passage leads to the inner court. The gateway that leads to a wasted life is as broad as the market place. The broad road is one with plenty of company. The narrow is a toilsome way but leads to God's new world, and only a few find it. The pilgrims are warned against false guides who would lead them astray, but they can be detected by their lives. They are greedy wolves. You can find out what they are by the results they produce.

And finally they are warned against a common error of the Pharisee who fancied that mere profession would meet God's requirements. It is not *hearing* Jesus' teaching. It is not *saying* "Lord Lord," that meets the demands of the Kingdom; it is *doing* what he teaches. Only he who does this builds on the rock. Thus the Sermon ends as it began, with an insistence on the high standard of morality in the Kingdom. And this morality is one of heart and life, of principle and of practice.

Just a concluding word. A man said to me this morning that not long ago he attended a certain church for a period of several months and during that time he did not hear a single sermon that did not expound some doctrine of that particular church. He commented that there was little that would be helpful to one in everyday Christian living. It is my conviction that no one can read the Sermon on the Mount through, even once, with earnestness and a seeking attitude and ever be the same. This passage and other similar Biblical material should be the basis for more of our preaching, teaching, thinking and worship. And furthermore, I believe that the future is brighter than we are sometimes driven to think. There is an emphasis upon finding out just what is meant by our theological parapher-

nia; the reason for which is an accompanying search for reality in religious profession. And along with this is also an increasing emphasis upon the practical application of this spirit and these principles of our Lord in social living. In this respect we quote a paragraph from a brief comment on the Sermon on the Mount by Ernest F. Scott:

"Men are learning to recognize, even more clearly, that it embodies the sanest wisdom, and all legislation and social arrangements are gradually being revised in the light of it. Private revenge has been forbidden. Plans have been devised for the suppression of war. Law courts aim less at punishing the criminal than at reforming him. The idea of human brotherhood is taking firm root in the life of the nations. A time may never be reached when the demands of the Sermon on the Mount will be fully realized. The very power of Jesus' teaching consists in its holding up to us an ideal which always lies far in front of us. But all experience has proved, and is still proving, that he discovered, more clearly than any other, the true principles of human life."

Let me also quote from the whimsical pen of George Bernard Shaw, words written ten years ago: "I am no more a Christian than Pilate was, or you, gentle reader; and yet, like Pilate, I greatly prefer Jesus to Annas or Caiaphas; and I am ready to admit that, after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will, if he had undertaken the work of a modern statesman."

The following prayer is taken from a little volume, "The Temple," by W. E. Orchard:

"O Light that burns and heals, O Love that breaks and soothes the heart, O Life that stirs and satisfies; how shall we endure thee?

"We have prayed so carelessly that thou would'st show us thy love, forgetting that angels veil themselves before thee. We have longed to look upon the beauty of thy countenance, not considering whether anything would ever seem so fair again. We have sought to know all mysteries, and never stayed to ask if we had fortitude to bear the truth. We have desired to follow after Christ, counting not his lonely way, his utter sacrifice, his broken heart.

"And now we have come at length to apprehend what such answered prayers might mean, yet with the clear light we dare ask them again. Answer them even though we do not fully know; for we are tired of twilight, falsehood, and the easy way. Tremblingly we place ourselves in thy hands. Lead us by thy love into fuller light and to more glorious life. Amen."

REALITY OF THE UNREAL

BY MARY BURNS KELLS

The things that are real

Are the most unreal;

They pass in a day and are gone;

Their memory is lost

And they come no more;

They pass as a breath or a song.

The things of the soul, intangible,

How they grip and hold us fast!

We are bound to them, invisible,

With fetters of hope that last.

Salem, Oregon.

N TRIBUTE TO A WELL KNOWN FRIEND

On Occasion of Presentation of Portrait of Mary Hobbs to Guilford College

Fifty-one years ago there came to Guilford a young woman with a great vision backed by unusual ability and an unswerving purpose. She saw both the need and the difficulty involved in making better educational facilities possible for our girls, especially girls from good families who, however, had limited means and limited outlook on life.

In that day, girls were not expected to have as good education as boys. Mary Mendenhall, however, had been brought up in a different atmosphere. She had been given the best education her father could obtain for her, and Dr. Nereus Mendenhall never showed by word or deed that he ever for a moment entertained any theory that a girl's education should be inferior to a boy's.

The vision that this young woman had was the vision that she was called to make possible such equality and opportunity for all the girls of North Carolina who could profit by such education. She worked at the task of making her vision a reality, and thus came into being the Girls' Aid Committee. Soon she married a future President of Guilford College. The work incident to her new life and the rearing of a large family of children who have since made a deep impress on the lives of their communities, scarcely checked her activities in the educational field, and she labored incessantly that others might have an equal chance for development. The extent of her work cannot be told here—it is almost incredible how, with her many other duties, she carried out her resolution never to decline to speak in public when asked to do so. Her abilities in this line were so marked that she had to spend much of her time traveling around talking on all sorts of subjects, but usually contriving to make some mention of her favorite topic of Girls' Aid.

Besides all this, she occupied a place of the highest influence in the general life of Guilford, and when her husband became President, she became the center of the social life of the College and the chief adviser of the girls, as well as the indispensable helpmeet of President Hobbs himself. Her influence for good on the College cannot possibly be overestimated—she has been the outstanding leader in girls' educational work in North Carolina for half a century. New Garden Hall is a tribute to her work.

It was two years prior to the completion of this building that Mary Mendenhall Hobbs became an important factor in

my life. Dear Aunt Rhoda Worth came to me when I was living in the cottages and said, "Mary Hobbs is in desperate need for some one to help with her house duties. Will thee go down and help her out this Saturday?" Knowing the wonderful work that Mrs. Hobbs was doing for girls all over North Carolina, I gladly went. This was the beginning of one of the warmest, sweetest friendships of my life.

We can add nothing to the real value of our friend's contribution to this College. It has, however, seemed to her friends that one thing is a matter of simple duty. Future generations of students and teachers will come to Guilford and will repeatedly hear the name of Mary Mendenhall Hobbs as one of the greatest souls that has ever touched the life of the College, yet to them, without some tangible likeness, she would be just a great name. They will want to know, "What did this great woman look like?" They will say, "We wish we could have seen her and known her."

The best we can do to satisfy this longing of future generations is all too little, but we do feel that Guilford should have as one of the chief ornaments in her historic treasures, a portrait of Mary Mendenhall Hobbs, educator, benefactor, leader, and moulder of much that is best in the life, spirit, and traditions of Guilford College, and her friends hereby present this portrait as a token of admiration, love and reverence for this great North Carolinian, and in this way rise up with her children and call her blessed.

RACHEL F. TAYLOR.

EIGHTY YEARS YOUNG

On the evening of January 29, Knightstown, Indiana, Friends successfully carried through a surprise occasion for S. Adelbert Wood in honor of his eightieth birthday anniversary. The pastor and his wife, Franklin and Lillian Chant, had invited Adelbert and Ida Wood to spend the evening and later more than fifty guests assembled at the parsonage. A program of songs, a Bible contest and talks by several ministers present preceded the presentation of a little silver gift to the honor guest by George W. Bird. Charles E. Hiatt and Fred E. Smith paid tribute to his long life in Christian ministry, wishing him added years of service, and Mrs. Josiah Johnson gave a group of readings.

A treat of ice cream and cake was served to the guests by Ruel Wood and his wife, and at the close of the evening so profitably spent, the guests expressed, in parting, best wishes to Adelbert Wood for many more years of helpful service in the Master's kingdom.

ALL-FRIENDS OCCASION ANNOUNCED

M. S. Kenworthy to Address Chicago Gathering—University Disarmament Debate

Blue River Quarterly Meeting, held in Chicago on February 22nd, will form the nucleus for another local All-Friends Day. The program, which falls on Washington's birthday, will be appropriately marked by an address on "American Citizenship" by Murray Kenworthy, western field secretary of the American Friends Service Committee. This speaker is especially conversant with the citizenship cases involving Quakers and other pacifists. His talk will follow the quarterly meeting business session, scheduled for 2 p. m. on Saturday. Dinner will be served at 6 p. m. in Hull House, where all sessions take place.

Saturday evening will find Chicago and visiting Friends forming an attentive audience to a debate on Disarmament, participated in by students of Northwestern University and Lincoln Memorial University. This great treat was offered to such an audience, without solicitation, by Cornelius Cunningham of Northwestern, its professor of public speaking and director of debating. The formal wording of the debate question is:

"Resolved, That the nations should adopt a plan of complete disarmament, excepting such forces as may be needed for police purposes."

Lincoln Memorial University, as guests of Northwestern University, have been permitted to take the affirmative position. Each institution will be represented by two speakers, men, forming the official university debating teams. Each speaker will be allowed twenty minutes, no more than six of which shall be used in rebuttal. Open forum discussion will follow. Professor Cunningham will serve as chairman for the evening.

Northwestern University requires no introduction. Lincoln Memorial University of Tennessee, however, situated off the beaten path, may be identified with a few descriptive remarks. The school is similar to Berea College, Kentucky, founded to afford educational opportunities to the white people of the southern Appalachian highlands. It is a large and flourishing institution, patronized by the Anglo-Saxon and Celtic elements that make up the population of that region. Miss Dorothy Bauer, daughter of the dean of the engineering school at Northwestern, is instructor in public speaking at Lincoln Memorial.

Foster J. Heacock, General Conference field secretary for Indiana and Illinois, will attend all sessions, including Sunday's meeting for worship. Arrange-

ments for the All-Friends Day are being handled by Harold W. Flitcraft, clerk of the Hull House meeting, and Arnold Vaught, pastoral secretary of the Indiana Avenue meeting.

H. W. F.

DISTINGUISHED GUESTS AT OAKWOOD SCHOOL

Oakwood School at Poughkeepsie, New York, has opened its second semester with a flying start. After the student body had recuperated from the trials and tribulations of Regents' Week, it set itself to entertain Dr. Clyde Fisher, curator of visual instruction at the American Museum of Natural History, and Jesse Whitsit, head of the department of Chemistry in the DeWitt Clinton High School for Boys in New York City. Both gave illustrated lectures, the first on a trip to Lapland, and the second on the Scientific Attitude. The two speakers and Mrs. Clyde Fisher were guests of honor at coffee served to the faculty in the studio after Sunday dinner, when a lengthy discussion was enjoyed. Mr. Whitsit also held forth in a more informal discussion with a small group of students and faculty before the fireplace at the home of Principal and Mrs. William J. Reagan in the evening. . . . It will be interesting to know that Mr. Whitsit was recommended to Oakwood by the author, Dorothy Canfield Fisher.

The weekend before examinations President Dennis of Earlham College was a guest at the school. He led the older boys' and girls' classes in Sunday school, and spoke at the morning service.

Margaret R. Parker of the Friends Mission in Africa addressed the student body one morning in chapel last month. She is now on a year's furlough.

The Oakwood Girls' Glee Club traveled to Poughquag, a small town southeast of Poughkeepsie, to present a Japanese Fantasy, January 31st. The program, parts of which had been much enjoyed by the students at Oakwood on various occasions, was ably directed by Mrs. Paul Taylor.

Elizabeth L. Hazard, field secretary for New York Yearly Meeting, visited the school one week-end in January, and addressed the Quaker students. The question of school ideals and scholarship was discussed, and plans for the coming Yearly Meeting to be held in Poughkeepsie in May were mentioned. Dorothy Bond of the Friends Mission in Africa made a very stirring appeal to the missionary spirit which seems to be so absent today.

Vaclav Velkoborsky, Boys' Y. M. C. A. secretary for Czechoslovakia, who has been attending college at Springfield, Mass., visited Oakwood again last month, prior to his return to Europe with his degree.

Among the lecturers which faculty and students have been hearing in town this year have been Will Durant, author; Dr. Rosselli of Vassar College; and Count Ilya Tolstoy, son of the famous Russian writer. Count Tolstoy was found especially attractive after he informed the group from Oakwood that Friends in Philadelphia had aided his nephew in coming to America.

Principal William J. Reagan has been considerably occupied during his spare moments since the opening of school, with engagements to speak in and out of town. These have included a New York state conference of the Women's Christian Temperance Union in Albany; a broadcast service of the Dutchess County Christian Endeavor Union in Poughkeepsie; meetings at George School in Pennsylvania; the Dutchess County Teachers Association at Amenia; the Methodist district conference at Hancock; a Young People's Institute at Worcester, Mass.; an Older Boys' conference at Pittsfield, Mass.; Friends Meeting at Ambler, Pa.; and Father and Son banquets at Beacon, Chatham and Marlborough, N. Y. He attended the conference of the Church Boards of Education in the United States, and the meeting of the Association of American Colleges, held in Washington, D. C., last month. He has also been serving as chairman of a Y. M. C. A. committee on the study of prayer for boys, and was appointed a member of the Committee on Work with Boys by the National Council for 1930.

A fully equipped library has been presented to Oakwood by Isabella Williams of Nahant, Mass., in memory of her husband. It will be called the Wallace Dempster Williams Library. It has been placed in the south wing of the main building. A visit from the donor is expected as soon as she returns from Sicily, where she is spending the winter.

Other features of the fall term were visits from Dorothy Canfield Fisher; Dr. Daniel Poling; Arthur Guiterman, the poet, who was introduced to Oakwood by Mrs. Fisher; and Leonard Miller of the J. C. Penney Foundation, who discussed Vocational Guidance; the theatrical debut of the Senior class in "The Goal," and "The Deacon's Hat," both one-

act plays, by Henry Arthur Jones and Jeanette Marks; the annual Thanksgiving banquet and faculty play, "The Importance of Being Earnest," by Oscar Wilde, and a rollicking Halloween party.

Eleven of Oakwood's athletes received letters at the close of the football season. The team was entertained by John Lane of Poughkeepsie at a banquet at the Nelson House in November. Thus far the boys' and girls' basketball teams have won no fame, but they are playing very good games and winning as well as losing. The soccer team has also done well in the few games it has accepted with other squads.

AT PASADENA QUARTERLY MEETING

Pasadena Quarterly Meeting was held at Pasadena, Calif., January 24 and 25, with average attendance. At the meeting on Ministry and Oversight, Friday afternoon, tributes of appreciation for the life and ministry of Harry R. Keates were feelingly given. Also on Saturday his name was often mentioned by individuals and in the reports from the monthly meetings, with expressions of thanksgiving for having come under his influence.

"Achieving the Impossible" was the theme of Ernest W. Bysshe's inspiring address Saturday morning. "Jesus came," he said, "to put every one of us in the place, where it could be said of us, 'He hath done what he couldn't.'" Ella Newlin, a minister from Iowa Yearly Meeting (Conservative) was present with credentials from Bear Creek monthly meeting. She was welcomed in her own right, and as a sister of Gilbert Bowles. Her utterances in the meeting for worship and in the business session were very acceptable. She was accompanied by her husband, Abner Newlin.

Stella Frances Jenkins of Kansas Yearly Meeting, who is sojourning in Southern California on her return from a year's service in the Friends Mission in Tokyo, was an interested visitor. The clerk, George D. Weeks, was authorized to cable a message to Secretary Stimson in London urging reduction of armaments. Frank W. Dell, general superintendent of the Yearly Meeting, gave a brief report of evangelistic meetings at Fresno, Calif., which had closed the evening before. The missionaries, W. Lester and Mae B. Stanton from Guatemala contributed to the devotional spirit of the Quarterly Meeting.

Pasadena Quarterly Meeting is composed of Bethel and Long Beach Monthly Meetings in the city of Long Beach, Los Angeles, Ramona Park in the city of Alhambra, and Pasadena Monthly Meeting, five in all.

FEBRUARY

The icicles upon the pane

Are busy architects; they leave

What temples and what chiseled forms

Of leaf and flower! Then believe

That though the woods be brown and bare

And sunbeams peep through cloudy veils,

Though tempests howl through leaden skies,

The spring time never fails!

H. CORDELIA RAY.

INDEPENDENCE ACTIVITIES

The Friends of Independence, Kansas, had their Christmas program, December 23, when an evening of worthwhile entertainment was given by the children and young people, closing with a play—"The Christmas Spirit." Gifts for the younger classes were hung on the lighted trees, and a treat of candy was given to each member.

The pastor and his wife were well remembered with a huge box of "proven," a quilt, and other useful gifts.

The Upstreamers S. S. class has a "money-jar" to which they contribute all through the year and thus have the means to help those in need. At Thanksgiving time they gave money to help a sick man, and on Christmas eve, two baskets of food to needy families. The Elders class also gave a basket of food. In these classes hold their business and social meetings each month, which are times of pleasure and benefit. The Missionary society sent a Christmas box to the Ransomes in Tennessee, consisting of two comforts, several towels, pillows and books and toys for the children. A watch night meeting, sponsored by the C. E. and Missionary societies was held at the church. A social hour and singing of hymns, with lunch following, and a short talk by the pastor closing with prayer—just as the bells rang out to proclaim the New Year—ended our activities for 1929.

The January meeting of the Missionary Society was held at the parsonage with a record attendance, when Chapter of the book "From Jerusalem to Jerusalem" was given.

January 5 the Junior Choir led the singing, and some remarked that they "did" the regular choir! At least they did splendidly, and enjoy helping.

WICHITA NEWS ITEMS

The activities of University Friends, Wichita, Kans., seem to center, largely, on the "School" idea—Sunday School, Week Day School of Religion, and Daily Devotion Bible School. They have had a school of Christian Patriotism, a school of Missions, and are now engaged in a school of Evangelism. All these have been and are, under the direction and leadership of the pastors, sources of encouragement and inspiration.

In the School of Missions, the two classes, C. E. societies and the Adults used the book "Studies in Worldwide Christianity"; and found it very interesting and instructive. More than two hundred were enrolled in the school, and all were so well pleased that request was made for another "School" which culminated as a part of the plan for evangelistic effort for this year.

In agreement with the plan of the General Superintendent, University Friends

are endeavoring to permeate every department activity with the spirit and purpose of evangelism. In the home, the Bible School and the C. E., the subject of soul winning is to be emphasized. As part of this plan, the school of Evangelism was arranged with lessons dealing with first the Task of the Christian; second, How Jesus Won Men; third, How the Early Friends Won Men; and fourth, How May We Win Souls? and the Price of Soul Winning.

The school of Missions was held immediately after Vesper services at 5:30 on Sunday evenings. The message at the Vesper hour was given each evening by some one amply qualified to deal with the subject. In the school of Evangelism the same plan is followed; one of the pastors or some visitor bringing an Evangelistic message at the Vesper hour. Lela E. Gordon, the associate pastor, has brought three messages thus far. Dr. Rodgers, pastor of the First Baptist Church in Wichita, brought a very acceptable message on January 19.

Daniel A. Williams, an esteemed minister of University Friends Church, passed his eightieth birthday, January 22. That evening being the regular time for prayer meeting, he related a few of his experiences during the thirteen years of missionary service which he and his faithful wife rendered among the Oto and Osage Indians. After the service, light refreshments were served in the basement of the church, at which about seventy of his friends gathered to help him celebrate. He received many greetings, and was presented with a love offering, amounting to almost \$50.00.

FRAZIERS ON SPRING TOUR

Francis Philip and Susie Meek Frazier, Indian Quaker Missionaries of Wyandotte, Oklahoma, during February, March and April, are filling a series of speaking and singing engagements, sponsored by the Associated Executive Committee of Friends on Indian Affairs. Their tentative schedule provides for dates in Ohio, February 8-15; Maryland and Virginia, February 20-28; New York State, March 1-10; New England, March 12-20; Philadelphia and environs, March 22-April 10; en route return trip to Oklahoma, April 15-25.

Wherever possible it is desired that all groups of Friends cooperate in these meetings, which will offer rather unique opportunities for entertainment and instruction and at the same time present anew a cause which has been of great interest to Friends for two centuries. Inquiries regarding dates in or near Philadelphia should be addressed in care of the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, and other inquiries should be addressed to the Committee on Indian

Affairs, 101 South Eighth Street, Richmond, Indiana.

The Fraziers are traveling in the interest of Friends Indian Missions in Oklahoma, and will wish at their meetings or concerts to distribute cards and invite subscriptions for that work. They will endeavor to interpret the health work, home visitation, student vacation projects, industrial, educational and social welfare activities of these Missions as essential channels of Christian service.

Q. M. AT LEESBURG

Fairfield Quarterly Meeting was held in Leesburg, Ohio, the 24th and 25th of January. The theme for discussion on Friday morning in the Meeting on Ministry and Oversight was "Shall we require educational tests when acknowledging the gift of the ministry?" and the census of the meeting was that some form of intellectual qualification should be required. Clyde A. Milner, Dean of Men at Earlham College, was present and brought a very helpful message on Saturday morning. The attendance was large, and the fellowship good.

BLOOMINGTON NEWS ITEMS

The Women's Missionary Society of Bloomington Friends, near Muscatine, Iowa, met Wednesday afternoon, January 8, with Mrs. Edward Hoag. The devotional service was conducted by Mrs. Le Fever, and special readings were brought by Lillie Hoopes and Minnie Lake. The lesson from the study book, "From Jerusalem to Jerusalem," was enjoyed by all. The president, Ola Barnes, conducted the business session, and the Bloomington Ladies' Aid paid \$35.00 on the United Budget. Delicious refreshments were served by the hostess and all enjoyed the afternoon, in spite of the snow storm on the outside.

From January 12 to 15, Dr. H. L. McCracken, Virgil Hinshaw and Guy Hunting, of Salem, were here and labored faithfully to help Bloomington Monthly Meeting raise its quota of Iowa Yearly Meeting's \$150,000 campaign, for Penn College. The meeting expects to meet this quota.

Bloomington Community League met at the church Wednesday evening, February 5. A program was given consisting of community singing, musical numbers, readings, and a pageant, "Visitors from Far Countries." Refreshments were served in the basement and the social hour following the program, was much enjoyed.

OBERAMMERGAU PASSION PLAY—EUROPE, 1930

The Kelsay-Philips Party Six countries—67 days—visits to Friends Centers in Paris, Geneva, Rome, Berlin, and London—\$785—all expenses. RUTH W. KELSAY and CAROLINE PHILIPS, Friends School, Wilmington, Delaware.

QUAKERDOM • AT • LARGE

Albert S. and Mary Rogers of Toronto, Canada, have returned from their trip to Europe, having spent the Christmas season in Nice, France, with members of their family who are sojourning in Europe.

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Clyde A. Milner, of the Earlham College faculty, has been appointed a member of the National Commission on Message and Purpose, of the Young Men's Christian Association. The Commission is to meet in New York on March 11.

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Dr. Emma G. Holloway of North Manchester, Indiana, who for a number of years was connected with work along the lines of social morality, has recently taken a position as a resident physician at the Indiana School for Feeble Minded Youth, at Fort Wayne, which she finds to be a very busy place. The institution comprises over 1,600 people at a farm near Fort Wayne, and some oversight over a more distant farm with about 500 more inmates.

* * * *

Harold W. Flitcraft, of Chicago, calls our attention to one of the humorous inconsistencies of the recent broadcasts from London in connection with the opening of the Naval Conference. Having brought to millions of homes the introductory speeches on disarmament, the Columbia system relinquished the air to the local station, which immediately struck up the tune, "Parade of the Wooden Soldiers!" Verily, the way of the radio station is past finding out.

* * * *

Wilbur W. Kamp, Friends minister at Poughkeepsie, New York, who contributes an article to this issue, writes that as President of the Ministerial Association of Poughkeepsie he is constantly realizing that they are facing nothing less than a second "Whiskey Rebellion" in Dutchess County and that the outlook for Prohibition is anything but bright there. Wondering whether conditions are as bad in other states, he suggests that it would be helpful if Friends would report through THE AMERICAN FRIEND on enforcement progress in their respective sections.

* * * *

Three English Quaker workers went to the Berlin Center during November and December. Doris Handley takes the place of Rose Vickery as worker with the Student Clubs, the latter having married at Christmas time. Alfred and Rosamund Bayes were formerly in charge of the work at Salonika, Greece, and he undertook the liquidation of the Greek service. Alfred Bayes will be the Eng-

lish representative on the International Secretariat, and his wife will try to do something on the social side. Their daughter Winifred will give service wherever she can.

* * * *

C. Clayton Terrell, New Vienna, Ohio, has written a Pageant-Drama, "The Romance of Kenton Trail," and produced it with the aid of the school community of Wayne Township, Clinton County, on the evening of February 4, at the Ohio State University during Farmer's Week. The story predicts the prehistoric and pioneer days of an Ohio community. The author, was himself one of the chief characters, and Charles Blackburn, Gurney and Lawrence Terrell, Eva and Helen McCoy were some of the Friends taking prominent parts. One who saw it reports: "It was excellently well done. I never witnessed a more attractive, appealing pageant in-doors. It was a splendid example of what any community might do."

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The South African *Friends Central News Sheet* mentions the "Oxford Group Movement," or more correctly the "Group Movement," that began with a visit from overseas university men and women and rooted itself firmly in several South African centers, as attracting by its genuine and simple message members of many churches including Friends. The local groups that have grown out of the movement are chiefly made up of younger men and women, older boys and girls, though the message appeals also to older men and women and young children. At the meetings, whether those held at the first house parties or those of the local groups, no dogma is heard, no criticism of others, no suggestion of supplanting or of the substitution of a new faith. Directness of appeal to the all-sufficiency of Jesus Christ, silent waiting for guidance, perfect equality for old and young, for men and women, simplicity, absence of intervention between the child and the Father of all, of ceremony and form, are some of the striking characteristics. Friends have much in common with the movement.

NEWS OF OUR MEETINGS

Pasadena Friends have recently been favored with the presence of a number of missionaries. Mae B. Stanton, head of the Missionary Training School at Chiquimula, Guatemala, spoke to the quarterly session of the W. M. S. on January 10, telling of family life in her district. On the 12th, she addressed the Bible School on the difficulties of travel in the mountainous regions of Central

America. Her husband, W. Lester Stanton, gave an evangelistic message in the service following. On January 26, B. E. Williams, another of the Guatemala Mission staff, gave the Bible School an interesting account of Central American conditions, and the great need of a deep well on the Mission premises. The same day W. Irving Kelsey spoke to the congregation on Latin American attitude toward the United States, stressing the importance of ratification by the Senate of the Pan-American Arbitration Treaty.

* * * *

The annual School of World Friendship continues this year at Pasadena Calif., from January 12 to February 16 and is composed of four classes. Both the Primary and the Junior classes are taught by Anna Doane Stephens with stories of Mexican child life. The pastor Edwin McGrew, teaches the young people, and the adults have a different leader each week. As a feature of this course of study, Larissa Mendenhall Benedict of Marshalltown, Iowa, spoke on the evening of January 26 about her recent trip to Palestine, showing costumes and curios, making the land and the people vivid to her audience.

* * * *

Thirty members of the Bible School Council at Pasadena held a supper meeting January 17, and heard an address on the gospel of Matthew by Dr. Robert A. Hadden, Bible teacher of Los Angeles. Announcement was made that a new class of married people had been formed since January 1, for which Eloise A. Hafford, recently received into membership by transfer from New York Yearly Meeting, had been chosen teacher.

* * * *

A beautiful and impressive Pageant entitled "White Gifts to the King" was given in the Academy Chapel at Friendswood, Texas, on Christmas Eve to a full house, by a chorus of about sixteen voices, and also a Junior Chorus sang during the pageant. Gifts of Substance Service and Self were given to the King. The little torch-bearer dressed in white lit three tall, white candles representing these three gifts and all marched slowly and with bowed heads off the platform while the two choruses sang "Joy to the World the Lord is Come." About thirty four dollars was raised in money for Missions. A fund known as the Thomas Baker Memorial Fund was raised after the death of Thomas Baker, father of Ruth Baker Kellum for the work in Africa, he having given \$50 just before his death for this work. There are four Christian Endeavor Societies doing very

od work in Friendswood Meeting. A
od interest is manifested in the work
the Women's Christian Temperance
ion and Missionary work.

* * * * *

The Peace and Service Committee of
e Yearly Meeting of Friends for New
gland has arranged a schedule for A.
ard Applegate, a minister in the
iends Meeting at Kokomo, Ind., who
s graduated from Earlham College in
ne, 1929, to give Peace talks in the
ferent meetings in New England from
bruary 25 to March 13.

* * * * *

All New England Friends will feel
enly the death of George C. Herbert
Lynn, Mass., as he has always been
st active in the work of Friends and
s much interested in the Boston
iends Center to which he gave many
oks for the Library and helped in every
y possible.

* * * * *

Contentnea Quarterly Meeting was
d at Nahunta church, Kenley, N. C.,
ginning with the meeting on Ministry
d Oversight, Friday, January 24, with
of the ten monthly meetings repre-
nted except two, some coming a dis-
nce of more than twenty-five miles. A
od spirit prevailed and many lively tes-
onies were given. From reports on
e spiritual condition of the meetings
ny felt that the work is on the upward
nd. Saturday morning, Henry Mc-
aley, Ben A. Millikan and Calvin
egory were favored in giving helpful
essages which were much appreciated.
nner was served in picnic style from
long table in the grove. A Gospel
eting in the afternoon opened with a
ng service and messages were given
Lelia Lee Sills, pastor of Bethesda
eting, and Robert Crow, a Christian
rker of Goldsboro meeting, that were
eresting and helpful.

* * * * *

Carmel Meeting (Indiana), has en-
ed a very successful series of meet-
gs conducted by the pastor, John
mpton. He was ably assisted by Ray
d Ethel Morford, who had charge of
e music.

* * * * *

Irwin P. Algers was recorded a min-
er of the Gospel by Denair Monthly
eting, in California Yearly Meeting,
December 25, 1929, as reported by
bion M. Gibson, clerk. His present ad-
ess is Holtville, California.

* * * * *

E. Howard and Ruth P. Brown recently
sed a series of revival services at
iends Chapel in Vermilion Quarterly
eting. Snow and a heavy sleet made
e roads almost impassable and the at-
tendance was not what had been ex-
tected. However, the ministry was sound
d forceful resulting in four conversions
d several renewals and it was felt that
e meetings were a great blessing.

For Ten Months

Consolidated Report of United Benevolences

April 1, 1929 to January 31, 1930

YEARLY MEETINGS	1928-1929	1929-1930
Baltimore	\$ 4,377.81	\$ 4,206.40
California	1,465.50	955.00
Canada	598.60	265.00
Indiana	20,137.88	21,919.46
Iowa	10,575.00	11,395.49
Kansas	5,302.15	5,554.80
Nebraska	1,340.63	1,368.51
New England	8,315.68	8,910.98
New York	3,337.78	4,528.19
North Carolina	7,025.08	7,210.88
Western	9,247.37	10,855.89
Wilmington	3,742.70	2,851.13
Oregon	2,677.78	904.16
Other Sources	3,972.74	4,511.86
Christmas Offering		443.97
		\$85,881.72
Deficit funds		1,308.22
Total Receipts	\$82,116.70	\$87,189.94

BOARDS AND AGENCIES	
American Friends Board of Missions.....	\$71,587.36
Peace Association	2,643.99
Board of Young Friends Activities.....	2,411.76
Board on Prohibition and Public Morals.....	264.49
Board on Education	158.96
Board on Religious Education.....	1,098.23
Fund for Aged Ministers and Missionaries.....	3,174.32
Emergency Fund:	
General	2,001.06
Deficit—Mission Board	2,885.52
Five Year Meeting Promotion Note...	964.25
	\$87,189.94
United Budget for 1929-1930.....	\$151,305.00
Receipts to date	87,189.94
Balance to be raised by March 31, 1930.....	\$ 64,115.06

A Word to the Wise

"Figures don't lie," so they say. Nevertheless figures in bald and unadorned rank and file may frequently mislead. A glance at the above statement would certainly lead one to believe that "things are looking up" for the United Budget, at least in comparison with last year,—and so they are. But lest we be prone to give ourselves a figurative pat on the back, let us remember that there is a discrepancy of more than \$35,000 between the total accepted quotas of the Yearly Meetings and the United Budget for the year 1929-1930.

Here is surely golden opportunity for the practice of that Christlike principle of "going the second mile" and for generous and joyous giving that will bring abundant success to the program of work that Friends have undertaken.

UNITED PROMOTION COMMITTEE

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school
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JAMES F. WALKER, Principal
WESTTOWN, PA

MARRIAGES

HADDOCK-CHANCE—At Merced, California, January 4, 1930, Opal Chance and Charles Haddock, both members of the meeting at Denair, California.

NAPIER-VORE—At the home of her sister, Mrs. Benjamin Lawrence, Richmond, Indiana, February 2, 1930, Inez Marie Vore and Richard Aaron Napier, Charles E. Hiatt, Indiana Yearly Meeting Superintendent, minister. At home, 1215 Walnut Street, Newcastle, Indiana, where Aaron Napier is pastor of the Friends Meeting.

DEATHS

BRANSON—At his home near Greensboro, N. C., after three years of failing health, resulting in paralysis, November 21, 1929, Joseph Addison Branson, son of John Clarkson and Eleanor Wilson Branson, in his sixty-seventh year. For fifteen years he was active as a minister, his work being largely within the limits of Western and Contentnea Quarterly Meetings. Always big-hearted, cheerful and active in the work of the Lord, he was a valued member wherever his lot was cast. He leaves a faithful wife and five sons, two of them ministers, to carry on the work of the Kingdom. Many friends and ministers gathered for the funeral service, among them being Lewis W. McFarland, Milo S. Hinckle, President Raymond Binford, Virgil Pike, Alpheus White and John A. Burgess, all paying eloquent tribute to his ministry and life "hid with Christ in God." Interment in burying ground at Providence Meeting near his birthplace.

ELMORE—At her home near Pleasant Plain, Iowa, Minnie E., wife of Luther Elmore and daughter of Jeremiah and Martha A. Coffin, born October 5, 1874. Surviving are the husband and four children: Elbert, Jere, Ada Watson and Edna Simmons, and eight grandchildren; also the following brothers and sisters: Roscoe of Minneapolis, Minn.; Leroy of Des Moines, Iowa; Charles of Bloomington, Ind.; Clyde of Pleasant Plain, Iowa; Emma and Mary McCracken of Richland, Iowa; and Arlissa McCracken of Guilford College, N. C. She was a lifelong member of the Friends Church at Pleasant Plain.

HOAG—At her home in Chelsea, Mass., January 1, 1930, Susan B. Hoag, aged 86 years. She was born in Sandwich, N. H., into a Friends family whose ancestors for several generations were valiant for the truth, and her life was a constant witness in its sunny helpfulness, of Christ's love for mankind.

HULL—At the home of his brother, Dr. Solomon L. Hull, Central City, Nebraska, January 17, 1930, Tiddeman Hull, son

of John and Lavinia Bond Hull, aged almost 85 years.

LEWIS—Walter Hodson Lewis, fourteen year old son of Mr. and Mrs. Russell W. Lewis, Newberg, Oregon, January 28, 1930. His father is a member of the Pacific College faculty.

TABER—At Grinnell, Iowa, January 22, 1930, Rhoda Ellen Taber, widow of Reuben R. Taber, and daughter of Ryal and Orpah Strang, aged almost 84 years. Born at Collins, N. Y., a lifelong Friend, she moved with her parents to Iowa in 1854 and was married in 1875. A son, Edwin S., and two daughters, Orpah C. Greene and Edith S. Hawk, survive them. A woman of prayer, she taught her children the way of salvation and was always faithful in attendance at meeting. Interment in the Prairieville Friends cemetery near Marshalltown.

YERGEN—At her home near Donald, Oregon, January 30, 1930, Alice Yergen, wife of John Franklin Yergen, and the daughter of John Quincy and Elizabeth Mendenhall Hoskins of Bloomington, Indiana. She is survived by her husband and three children: Walter Bruce, Blanche Elizabeth and Ralph Francis.

BENNARD'S MELODIES

By George Bennard (author of "The Old Rugged Cross"). A 92-page book of beautiful songs. Many new, such as "Where the Fadeless Flowers Bloom," "There Is No Friend Like Jesus." Price, 50c per copy. Address Rev. George Bennard, 1754 Washington Blvd., Chicago, Illinois.

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WORLD DAY OF PRAYER

Friday, March 7th, 1930

Programs—"That Jesus May Be Lifted Up" 2 cents each
A Service of Consecration—Looking Unto Jesus 10 cents
Posters 10 cents
The Call to Prayer

Free in limited quantities
Please note the date, March 7th. It was incorrectly stated on Literature Page of the January number of the *Friends Missionary Advocate*.

Sent for all supplies to Agnes L. Day, Sec. Lit. for Woman's Missionary Union of Friends in America, Westfield, Ind.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45 Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carleton Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossin Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorpe, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

THE NICHOLSON PRESS



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